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The LUTHERAN OUTLOOK

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Report on Social Relations

OL. XIV JANUARY, 1949 NO. 1

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Pointed Paragraphs

WHO'S WHO

Dr. H. L. Yochum is president of Capital University, Columbus, Ohio. Bishop Anders Nygren is president of the Lutheran World Federation. Chaplain Gynther Storaasli was until his recent retirement connected with the Army Chaplain School. Prof. C. C. Madsen was recently installed as professor of practical theology at Trinity Seminary, Blair, Nebraska.

CLASSIFIED LIST OF LUTHERAN SCOUT UNITS

As of December 31, 1947, the office records of the Lutheran Committee on Scouting show 2,334 Scout Units related to Lutheran Churches, in 44 states, District of Columbit, Puerto Rico, and the Virgin Islands.

There is no record of Lutheran Scout Units in Mississippi, Nevada, New Hampshire, or New Mexico.

Classified Synodically, there are:

1,049 Scout Units in U.L.C.A. Congregations.

370 Scout Units in E.L.C. Congregations.

330 Scout Units in Mo. S. Congregations.

236 Scout Units in A.L.C. Congregations.

230 Scout Units in Augustana Congregations.

119 Scout Units in Congregations of the L.F.C., U.E.L.C., Suomi Synod, Danish, Luth. Brethren, and sponsored by Extra-Synodical or Inter-Synodical organizations.

—*The Bond.*

In preparation for a banquet at Radcliffe College, the chairs had been given a new coat of varnish. The evening was hot and humid, and as the after-dinner speaker started to rise, he found himself stuck to the seat. However, he was unabashed. "Ladies and gentlemen," he said, "I had expected to bring you a plain unvarnished tale, but circumstances make it impossible."

LYONS' BOOK ON HOOVER

"Sixteen years since he went from the White House directly to the doghouse," says Lyons, "our only living ex-president enjoys tremendous popular esteem and an influence in public affairs second to no other private individual." Hoover carries "more weight on legislation today than any Republican leader outside Congress" the book pronounces in Lyons' chapter titled "America's Uneasy Conscience."

"'The Hoover depression,'" says Lyons, "is about as imbecilic a phrase as 'the Teddy Roosevelt earthquake' in California or 'the Truman blizzard' of 1947." In connection with the banking disaster of 1933 Lyons quotes Hoover as saying, "It was the most political and the most unnecessary bank panic in all our history. It could have been prevented. It could have been cured by simple co-operation."

Lyons ends his book with the statement that he was driven to write it "not simply as an act of justice for a man brutally maligned but for the things his life connotes."

I REMEMBER

I remember, I remember,
The fir-trees dark and high:
I used to think their slender tops
Were close against the sky.
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy.

—*Hood.*

SOIL EROSION

The Government experts say that soil losses from all U. S. lands, based on actual measurements, total the staggering amount of 5,400,000,000 tons annually. From farm lands alone the annual loss is 3,000,000,000 tons. This would fill freight cars in number enough to reach around the earth 18 times. Old men, still living, can remember our forests.

The people don't care . . . there are thousands who do. But the average person becomes alarmed, and thoughtful, only when something like the dust storms of the depression years darkened the skies in the East.

But, one of these days—when winds and rain have had their way—one of these days——.

—*Atlanta Constitution.*

Someone has said that a little fly in Noah's ark was just as safe as an elephant. It was not the elephant's size and strength that made him safe. It was the ark that saved both the elephant and the fly. It is not your own righteousness that will save you, but Christ's shed blood on the cross ONLY through faith can save.

—*D. L. Moody.*

NEGROES IN THE SOUTH

"Most of what is said and written about the South is untrue. Today it is not a place of terror and persecution, nor has it been in many decades. I am always amused when friends express fear and sympathy because I am going South, assuming wrongly I am endangering my life. Actua think no more of visiting the he Mississippi or Texas or South Ca than I do about visiting Minn Maine or New Mexico.

"I have gone into large town small villages in every one o Southern states and always have treated as well as anywhere el both white and colored people. there are Jim-Crow laws, the exis of which I deplore, but I obey and their existence (which irks does not blind me to the opportu Negroes have there. For all the of the South, it must be admitte colored people are better off than any other minority elsewher comparable background—and I b I have more information abou position of minorities in other cou than most people.

"Right now the South is prosp Negroes everywhere can pu homes and farms, and they are so. Nowhere is there studied ins discourtesy within the social f work of the section, and every Negroes tell me that persecutio police brutality are rarely encou —and they should know."

—*Geo. S. Schuyler, Negro Ed*

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EDITORIAL

Federal Union

THAT WAS an interesting Town Meeting of the Air that took place on December 7. The four men debating the subject of Protestant union were Dr. E. Stanley Jones, father of the Federal Union idea, Governor Luther Youngdahl of Minnesota, Dr. Truman Douglas of the Congregational-Christian Churches, and Dr. Walter Maier of Lutheran Hour fame.

Two of the men were Lutherans, Gov. Youngdahl and Dr. Maier, but they were not on the same side of the question. Gov. Youngdahl is an enthusiastic convert to Dr. Jones' plan; so there was one Lutheran and one Methodist together. On the right wing, so to speak, was Dr. Maier, and on the left wing Dr. Douglas, Dr. Maier thinking that Federal Union goes too far, and Dr. Douglas taking the position that it does not go far enough.

Dr. Maier contended that there is no possibility of and no justification for union until there is doctrinal unity. Dr. Douglas believes that not only is Federal Union possible now, but that at least a majority of Protestant Churches are ready now for actual organic union. Dr. Jones and Gov. Youngdahl are of the opinion that an attempt at actual merger now would cause many of the denominations to split, thus not lessening the number of denominations at all. But they think that a Federal Union of Protestant denominations is possible now.

What is this Federal Union? The term is borrowed from the union of states in the United States. According to an article by Hartzell Spence, author of "One Foot in Heaven" (Can He Unite the Protestants? in the Saturday Evening Post of Dec. 4), the following is an outline of Dr. Jones' plan:

"He proposes a union of the Protestant churches on the same federal principle that united the American colonies. As the colonies banded together without relinquishing city, county and state prerogatives into a United States of America, so Doctor Jones believes the denominations may similarly come together into a united church in America. Each denomination would retain its own doctrines, rituals, creeds and organization on a local level.

"The principal loss to the churches would be their denominational status. All would become branches of a new union. Over the various branches would be erected an elected general assembly to deal with problems common to all, and to establish policy for activities in which all have a common interest, such as missions, education, the relation of church to state, and the relation of branch to branch. Thus a Baptist would remain a Baptist, but would profess a broader allegiance to the whole church, just as a man from Sioux City is an Iowan, and also an American."

To this should be added that Dr. Jones wants to call the federated church "The Church of Christ in America," and to make the condition of entrance the confession that the apostle Peter made to Jesus, "Thou art the Christ, the Son of the living God."

What kind of a federation would this be? Dr. Jones wants each separate denomination to bring into the union the product of its own peculiar genius, experience, and doctrinal insight. No denomination is to surrender any part of its doctrine or practice that it does not want to surrender. One is moved to inquire then, In what respect would such a federal union be different from the Federal Council of Churches which already exists? Would it be different in name only, being called "The Church of Christ in America" instead of "The Federal Council of Churches of Christ in America"? That is not enough progress to warrant all the effort that is being spent on the idea. But if it is to be more than that, then the separate denominations will not retain complete autonomy, but must surrender it in some degree to the super-church. It comes down to that in the end: either Federal Union would be only another agency like the Federal Council, or it would assume some of the power and authority that is now resident in the individual denominations.

Dr. Jones is able to speak very beautifully about the contributions of the several churches to the Christian Church as a whole. He says:

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"I am grateful that the Presbyterians have emphasized the sovereignty of God; it puts iron in my blood to know that God is ruler yet and will have the last word in human affairs. I am grateful that the Lutherans have emphasized justification by faith, for by grace was I saved through faith. I am grateful that the Episcopalians have given us the sense of the solidarity of the centuries. I appreciate that the Baptists have made the local congregation the unit of authority, thus putting democracy into a spiritual concept. I am grateful that the Methodists have given us the emphasis of the warm heart and the world parish. The Quakers have been raised up to emphasize the Inner Light, the immediacy of God; the Church of God has emphasized the fact that you do not join a church, but that you come into it by new birth."

That is very skilfully said, but it is not very realistic. Take the first two sentences above. He is grateful that the Presbyterians have emphasized the sovereignty of God and that the Lutherans have emphasized justification by faith. Yet the sovereignty of God in its Calvinistic development involves a double predestination, but the Lutheran doctrine of justification by (grace through) faith implies a gracious God who would have all men to be saved. A bridge of gracious language cannot cover over these differences. Of the Baptists he says that he is glad they have made the local congregation the seat of authority. But that is not the distinctive genius of the Baptist Church. Many churches are congregational in polity. The Baptists, as their name implies, insist on an adult "baptism of believers," and reject any other baptism as invalid. Would the Baptists retain this doctrine if they entered the Federal Union, and continue to regard the rest of us as unbaptized? What kind of a union would that be? So one could go on. Would the Episcopalians with their "sense of the solidarity of the centuries"—which is, I suppose, a reference to their doctrine of apostolic succession—be unwilling to recognize the ordination of Presbyterians and Lutherans and Baptists, or would they surrender that doctrine?

More and more I am driven to the conclusion that Federal Union is an idealistic dream, and that as an approach to the unity of Protestantism it is not realistic enough. I was once asked to present the "Lutheran view" of the atonement to a large conference of Methodist ministers. I told them that I knew no "Lutheran view" but I knew what the Scriptures say on the subject, and presented that to them at considerable length. In the discussion that followed, several of the ministers said that they did not accept that "view" at all. What would be the doctrine of the atonement in the federated church—anything one chose to hold?

For us Lutherans it still seems that attempts to bridge over stark differences by ignoring those differences is the wrong way to go at it. Let us sit down and talk over our differences freely with our Bibles in our hands, and pray over those differences, and try honestly to get somewhere. Pretending they do not exist will get us nowhere. And pretending that they do not matter is no better. A "greatest common factor" religion would produce a big church maybe, but a mighty weak one. The strength of a church lies not in the number of adhere but in the intensity of its devotion to its spiritual foun tion. As between one big weak church and a num of smaller strong churches, I would prefer the latter

Are the Catholics Always Wrong?

THE ADMINISTRATIVE BOARD of the Natio Catholic Welfare Conference met recently in W ington. One of the results was a published criticism the Supreme Court for adopting "an entirely novel ominously extensive" opinion which would bar coop tion between church and government.

When this was reported in the newspapers, a pasto Pittsburgh sent me a local paper with the article mar On the margin he had written, "Your articles on question have been off the beam. Allies?" That word with the question mark means, I take it, that should be horrified to find ourselves on the same sid any question with the Roman Catholic Church.

Let's get this straight. I am not of the opinion one can invariably find the right side of every ques by simply taking the opposite side from that which R takes. I am willing to oppose Roman Catholic doct and practice, and have done so frequently, but not the basis that it had to be wrong because it was Rom Whenever I have done so, it was because I could s that the doctrine I opposed was wrong because it contrary to the Word of God; or that the practice wrong because it was contrary to Christian ethics rived from the Word of God (gambling, for instan There is no particular virtue in opposing Roman Cat cism for the sake of opposing Roman Catholicism.

If the question of allies is going to bother you, about the bedfellows you must associate with if *agree* with the Supreme Court decision in the Ill school case? You are now on the opposite side from Catholics, but you are on the same side with the ath and free thinkers who are trying to use that decisio put an end to religious education wherever they ca can't see how jumping over that fence gets one into better pasture.

No, the position a Christian should take on any r question cannot be decided by any such superficial m od. It is true that Rome's position on the relatio church and state is very different from ours, and it be necessary for us frequently to oppose her when think she is taking steps to gain advantages for he in this land at the expense of other churches. And shall do that. But in general the way for a Christia take a position on any question is to study the meri the particular case and stand where his conscience proves. Whether someone else stands on the sam the other side of the fence has little to do with the

Now what did the Catholic bishops say about the preme Court decision in the case that was decide favor of the atheist mother? They said that this i pretation of the First Amendment "would bar any

eration between government and organized religion ich would aid religion, *even where no discrimination tween religious bodies is in question*" (Italics mine). Is that not a true judgment? Read Justice Reed's dis-nting opinion (Lutheran Outlook, April, 1948). Since en in more than one place Christian congregations have en denied the use of school property on the ground at the Supreme Court has declared it unconstitutional r school property to be used in any way that will help church. In one case it was said that the school could used by a political party for a political rally, but not a church for a meeting of any kind.

That is nonsense. In my own community a Catholic ngregation was started and used a public school build-g as a meeting place on Sunday mornings for months efore they put up their own building. At the present me a new Presbyterian congregation is using the same hool in the same way. A couple of months ago I at-nded service at a Lutheran mission in Cleveland which as no church home yet and is meeting in a school build-g. No one thinks that that is discrimination in favor one church, because we all could enjoy the same favor, hen we needed it, of using a locally owned public audi-rium at times when it was not needed for its normal se.

I do not think that the First Amendment or its ex-ension to the states under the Fourteenth Amendment ver intended to bar *cooperation* between state and hurch, "even where no discrimination between religious odies is in question." It was intended to bar the estab-shment of any one religion as the state religion either the whole nation or of any political subdivision there-f. I have my doubts therefore whether the Supreme ourt was wise in assuming jurisdiction. Of course I m no lawyer, but at least one of the Supreme Court ustices said the same thing.

The First Amendment says that Congress shall make o law respecting an establishment of religion or pro-ibiting the free exercise thereof. Congress was not in-olved in this case at all. By extension, it has been in-erpreted that no state shall make a law establishing a eligion or prohibiting the free exercise thereof. No tate has done so. By no stretch of the imagination can state legislative act that permits *any* denomination, and *ll denominations on the same level,* to teach their own hildren in a public school building, be construed as the stablishment of a religion. It is cooperation "where no iscrimination between religious bodies is in question."

Of course, if you read into the Catholic bishops' state-nent, as the *Christian Century* does (Dec. 8), that the ishops mean

"(a) that the First Amendment to the United States Constitution does not forbid federal aid to churches, and that separation between church and state is not an American principle in either history or law; (b) that religion must be taught in public schools and the Roman Catholic religion in Roman Catholic schools aided by public money; (c) that the Supreme Court's decision in the Champaign case should be reversed in order to make this legally possible" —

I say, if you read all that into the Catholic bishops' statement, then you have plenty to get "het up" about. And I have no doubt, either, that if the hierarchy can bring it to pass they will move to get public subsidies for their own schools. And I will be "aginst" it.

But that does not change my opinion that the Supreme Court decision in the Illinois case was both unwise and unrelated to facts.

It is apropos in this connection to quote a few paragraphs from an article on Church-State Relations by Thomas B. Keehn in the November issue of *Social Action,* the magazine of the Council for Social Action of the Congregational Christian Churches:

"The basic principle of church-state relations in the United States is religious freedom. The history of the nation and the nature of the institutions—church and state—testify to this principle. Both words, 'religious' and 'freedom' are important. This is a religious nation, a nation under God. Throughout the years, the Supreme Court has witnessed to this fact. The state is not neutral toward religion in America. Freedom in this instance means that no religion can be established. No religious group can be in a favored or monopolistic position in the nation. . . .

"The principle of religious freedom has resulted in overlapping functions and actions by church and state at many points. The two principles which cannot be questioned are: (1) the religious foundations of the nation must be preserved, and (2) no particular religion can be preferred, i. e., established. . . .

"The real enemy of religious freedom today is secularism. The essential meaning of secularism is that man and society are in revolt against God. They have turned away, separated themselves from Him. Secularism is the spiritual root of all idolatry.

"One of the most subtle and difficult problems is posed by some who call themselves friends of religious freedom. An organization known as Protestants and Other Americans United for the Separation of Church and State, and the magazine *Christian Century,* in its editorial policy, have made an absolute of the separation of church and state. They insist upon a total separation. They try to make a complete distinction between structure and function by divorcing institutions from the principles for which they stand. This, of course, is an unsound social analysis as to the way in which values are expressed in society. But more seriously, by insisting upon absolute separation of church and state, these groups end up by favoring the separation of religion from society. This is simply a paraphrase of the definition of secularism. . . .

"It is informative to see the line-up of groups for and against absolute separation of church and state, religion and society, as revealed by their attitude toward these Supreme Court decisions. As already indicated, Protestants and Other Americans United (etc.) and the *Christian Century* supported every effort to build high the wall of separation. They have been joined in this position by fundamentalist religious organizations, the ethical culture society, humanists and Communists. All would in effect relegate religion to an essentially private role. Some would openly espouse secularism as a better principle than religious freedom for America.

"On the other side have been *Christianity and Crisis,* a publication sponsored primarily by a group of theo-

logians, the Federal Council of Churches, the International Council of Religious Education, and the *Journal*, official publication of the American Bar Association."

There is much more to this fine article in *Social Action*. It should be read in its entirety.

Pumpkins and Herrings

AT THE TIME this is being written in early December, the top item of interest in the news is the revived Chambers-Hiss case and the investigations of the House Committee on Un-American Activities.

Item—Chambers accuses Hiss of supplying secret records for transmission to a foreign government at the time he was assistant to Francis B. Sayre, Assistant Secretary of State.

Item—Hiss says that Chambers is lying and sues the latter in a Baltimore court.

Item—Microfilm copies of important state documents are found in a hollowed-out pumpkin on Chambers' farm. Chambers says Hiss turned these documents over to him, and that he kept them in case his former Communist associates should ever threaten members of his family.

Item—Former government officials, including Sumner Welles, identify the microfilm records as copies of "top secret" communications which had been transmitted in code, and possession of which would have enabled any foreign government to "break" our code.

Item—It is hinted by such commentators as Fulton Lewis, Jr. that the Department of Justice is trying to get Chambers convicted of perjury in order to discredit him as a witness against Hiss.

Item—It is stated that Hiss went along as adviser to the U. S. president on that fateful trip to Yalta where we abandoned the Atlantic Charter and gave away eastern Europe to Stalin.

Item—It is recalled that before the election the administration took pains to discredit the revelations of the House Committee and spoke of them as a "red herring" dragged across the trail to hide the inefficiency of the 80th Congress.

Item—At a press conference Dec. 9, President Truman still calls the Committee's investigations a red herring and "headline hunting," and says that he will not be drawn into a controversy with a dead committee (referring to the fact that a new Congress will reorgan all committees after Jan. 1).

Item—The administration, through the Justice Depa ment, calls upon the House Committee to cease exam ing witnesses, and to leave them to the Federal Gra Jury in New York. The Committee replies that some these facts have been known to responsible persons the government for nine years, and nothing has be done about it; and that if it had not been for the Ho Committee's investigations, the American people wo have found out nothing.

It is too early to judge the case at this moment. I enough has come to light in my opinion to warrant conclusion that nothing less can be satisfactory to American people than a thorough airing of the case a a proper placing of the guilt, no matter into what hi circles it may reach.

We were not allowed to find out who was responsi for Pearl Harbor. That was hushed up. We were allowed to find out the details of that vote fraud case Kansas City. The Justice Department did not act, a after a while the ballot boxes were stolen. Is this go to be another "hush, child, hush" to the American p ple?

The herring has become decidedly smelly.

"Lutes"

WE HAVE BECOME almost accustomed to havi unobservant people refer to us as the Luth Lutheren, or Lutherian Church.

But it remained for Al Stump, a writer in the *Sa day Evening Post,* to come up with a new designat Writing on "Football's Biggest Bargain" in the Nov issue, he said of Pacific Lutheran College, "The li Lutes, who only recently had become affluent eno to afford a football and an airpump, were unbeaten untied in two straight seasons." And he went on to scribe the hair-raising wind-up of the 1940 season w Pacific Lutheran beat Gonzaga 16 to 13.

But *Lutes!* We might forgive that hint that our sch have to scrimp and that we provide for them so pa moniously that it takes a long time for them to assem both a football and an airpump. That is probably on bit of good-natured exaggeration. But "Lutes" is a l too off-hand and familiar. Luther played the lute, no one would think of referring to a picture of him his instrument as "Lute with a lute." Or is that w they call us regularly on the sports pages of the N Pacific Coast area?

Beyond Cooperation

By H. L. Yochum

Part of a panel discussion on "Pathways toward a ited Lutheranism" presented at the Detroit conven- n of the American Lutheran Conference on Nov. 11, 8.)

ALMOST EVERY CASUAL or formal gathering of Lutherans finds itself discussing Lutheran unity before it adjourns. What a variety of motives such interest in Lutheran unity is soon displayed! th some it is a matter of sentiment: "How nice it uld be if all Lutherans could get together!" With ne it is a matter of practical efficiency and economy: ow much more we could do, and for much less money, ve could get together!" Some consider organic union over-night solution of just about any problem that ubles our church today. Some insist that we must press others by our "solid front" and united action. ost of us have the conviction that God's will for His urch is both an inner and an outer unity, a testimony the world (John 17:21-23), and that He has gifts to e a united church which He cannot bestow upon a ided church (I Cor. 3:1-4). Among us are the opti- sts who expect that at the next convention of each Lu- eran body organic union will be voted. Among us are o the pessimists who insist that with all our fervid solutions and committee meetings we are no closer to ity today than we were after the first world war.

Obviously there is need of some hard thinking, plain eaking, and definite acting! Our hearts must be pure d our minds clear when we talk seriously about the urch, our church, and God's church. We dare not let ide or prejudice or political strategy influence us. We ust be strictly honest with ourselves and one another. e must understand one another, trust one another, and erit the trust of one another. And above all we must ve one another!

Why go beyond cooperation? Isn't it enough if we n work out relationships and procedures which enable l Lutherans, or nearly all Lutherans, to coordinate and tegrate their activities in various fields of service? here are those who ask these questions in all serious- ss, feeling that there is no need to be concerned about ything beyond cooperation. Others insist that we must e able to worship together as we work together if we ould expect God's blessing, that we owe it to one an- her to resolve the differences that exist and become uly one in the essentials, that God's Church must pos- ss unity if it is to do what He expects of it and be what e expects it to be. The majestic characterization of the hurch which St. Paul gives in his letter to the Ephesians built around the motif of unity. That great apostle undly condemns the divisiveness which arose at Cor- inth, not too dissimilar to that which exists throughout Christianity today. Shortly before His death our Savior is so concerned about His continuing band of followers as to pray most earnestly and eloquently for their unity. Most of our pastors and people are driven by a sound instinct to pray for unity, to speak for unity, to work for unity, as that which God wants and we need.

We ought not be stampeded into some sort of forced unity or union simply because "more and more of our laymen demand it." That is merely political expediency. Yielding to pressure groups in the church is as unwholesome as it is in national affairs. Not because laymen insist on it, but because it is right and God's will should we promote Lutheran unity. Nor is it accurate to assert that it is the laymen who want unity while pastors and especially church officials impede or oppose progress in that direction. I have been involved in some of the earnest consideration our synodical officials have given this subject, and I know their concern for the highest interests of the Lutheran Church in its totality, as well as their sense of responsibility to their own constituency. We cannot manufacture unity: we can only respond to the efforts of the Holy Spirit to achieve unity among us.

More and more we sense the fitness of wider associations and more extensive unities in this day of amazing advances in travel and communication. Geographical barriers have been pushed aside; nationalistic and linguistic fences are being broken down; we are acquiring a better perspective regarding doctrinal and organizational differences. The ecumenical movement draws us closer to each other as Lutherans; we cannot tolerate a continuation of the paradox that we are one after we get twelve miles out from shore but cannot be one right here at home.

What I have said so far concerns itself chiefly with *purposes* in the consideration of Lutheran unity. With equal candor let us discuss *patterns* of closer association beyond cooperation.

Patterns

Here we must make sure that we distinguish clearly between words that have often been used loosely with resultant confusion: unity, fellowship, unionism, and organic union. Can we agree that *unity* is a state and that it is relative? We are in unity with all true Christians in a degree, but not in the same degree as we are in unity with all true Lutherans. *Fellowship* is the recognition of the degree of unity that exists, its enjoyment, its expression. *Unionism* is the practice of a fellowship which goes beyond the degree of unity which exists. Each degree of unity attained or discovered has its correspond-

ing type of fellowship which it warrants. *Organic union,* synodical merger, is an advanced kind of fellowship, perhaps the ultimate, calling for a high degree of unity. Unity must be sought and promoted by prayer and work, and must then be evaluated accurately. Fellowship follows as a logical result, about which there can be nothing arbitrary: it either is or is not warranted by the degree of unity which it would recognize. Organic union, however, becomes largely a matter of expediency in the right sense of that word, justified if the results reasonably expected are worth the temporary disturbances involved in its negotiation and consummation. We shall have more to say about organic union later.

As expressions of different degrees of inner unity, as stages in a progressive unification of Lutherans in America, let us consider three patterns: a free conference, a formal federation, an organic union.

The free conference represents a limited degree of unity such as does not yet warrant a formal federation or an organic union. It does not require a basic statement of doctrine and practice on which all participating bodies must agree. It involves no commitments: set up for discussion or exploratory purposes, it adopts no final theses or resolutions which participants are obligated to accept or obey. Whether it be called into being to consider how Lutherans should regard the World Council of Churches, to review recent developments and future prospects in the field of Lutheran unity, or to share in a study of evangelism or rural church life and work, it provides for an exchange of opinions, mutual understanding if not agreement, perhaps findings or conclusions, but not formal declarations of faith or proposals for action which are binding on those participating. Thus a relatively low degree of unity is required to justify a free conference, and little fellowship in the technical sense of that word is involved.

Yet the value of a free conference is not to be disparaged. In the present state of affairs a free conference of all Lutherans in America for the purpose of frank discussion of Lutheran unity would be very wholesome. No Lutheran body need hesitate to participate in view of the observations made regarding the character of a free conference. Even though all might not agree regarding the basis of a fuller unity and fellowship, mutual interpretation would be valuable. Whatever more can be done and should be done, our minimal effort right now in the interest of Lutheran unity is the holding of a free conference, to which all Lutheran bodies should be invited.

It should be added that free conferences in local or regional areas could do much to promote better understanding among Lutheran pastors and laymen. Several of our synodical bodies have adopted resolutions at their conventions urging that there be closer association down at the grass roots. A free conference lends itself admirably to informal, frank but cordial discussions and conversations that will clarify much of the confusion prevalent throughout our constituencies regarding inter-synodical relations. The consummation of Lutheran u requires more than the formulation of resolutions by ventions and the drafting of documents by fellow committees. Throughout our country, conferences seminars have brought Lutherans of various synoo affiliations together from time to time, thus furthe the closer approach of large groups of Lutherans to another.

A second and higher state of fellowship, represen a greater degree of unity, is the formal federation o ganized conference. Here some commitments are volved, usually an official statement of doctrine and p tice and a constitution, to which constituent bodies scribe and which they are obligated to respect. W the autonomy of the constituent bodies may be care safeguarded, in specified areas of action there is action, and resolutions or statements adopted by the eration or conference are binding on all within li prescribed in the constitution. Here we do have a lowship in the technical sense, pulpit and altar fellow involving mutual recognition of a high degree of i unity. Continuity of association, study, work, and or ization is a distinctive feature of a federation or off conference.

It is my opinion that we should bring into being a federation or official conference, all-Lutheran in s if possible, in the very near future. This forward should be one of the purposes in calling a free co ence representing all Lutheran bodies in America a earliest possible date. Just as we need the National theran Council as a functional agency for all Luth bodies in our country, so we need such a National theran Federation as a fellowship association for all theran bodies in our country. If you do not press analogy too far, I should like to think of the Feder as the "Faith and Order" movement of Lutheran America, and the Council as the "Life and Work" m ment of Lutherans in America.

There would be great value in such an associa While in the National Lutheran Council only fort fifty representatives of eight synodical bodies joi discussions and resultant action, in a federation or ference ten times that number would be brough gether in a deliberative body. How rich would be sharing of diverse points of view, cultural heritage, tudes and emphases distinctive of each body, how st lating and educational! And over a period of years too many, how naturally there would be a blending fusing of that which was distinctive in each insta with a resultant unity full of composite contribut dynamic, progressive as chain reaction in promoting further unity throughout all Lutheranism in Ame

The distinct advantage of a federation over or mergers is the fact that it could be much more re achieved in the near future, since it more accurate flects the degree of unity which actually exists t Furthermore, it would facilitate little mergers an mergers from time to time, or a simultaneous merg many bodies if that is found desirable and acceptab

concerned. It could be more inclusive than any merg- reasonably probable within our own generation. As various groupings of Lutheran bodies in America in past thirty years have promoted closer association l better understanding, preparing the way for some- ng better, so a federation would serve very useful rposes for some years in preparing the way for some- ng better. During the months immediately before us, local conferences and district conferences and inter- odical conferences should give earnest consideration the formation of an all-Lutheran federation in America.

But should we not go the whole way to organic union w? There are many who urge this more ambitious nture at the earliest possible date. They insist that ything less than organic union will be quite inadequate the light of the situation, a disappointment to most of r constituency, offering too little incentive to provide energizing spark or explosion needed to blast us out our organizational inertia. Let us evaluate the pat- n of organic union as we have evaluated the patterns a free conference and a formal federation.

Obviously much more in the way of commitments will required for organic union. Separate synodical bodies ist surrender most of their autonomy, the ownership d control of property and institutions, distinctive pro- dures, organizational structure, identity and name, if organic union is to be a significant advance beyond ormal federation. I recognize the fact that there are o patterns of organic union; we must not plead the vantages of the one while asking only the commitments olved in the other. If the organic union is a very se sort of organization, with a rather large degree of tonomy reserved for the merging bodies, permitting m to retain control of educational institutions and er property, this is a half-way step between a federa- n and the complete unification which most of us de- e and have in mind when we use the term "organic ion." I am of the opinion that what some really mean "organic union" is really a federation in effect, with ch less yielding of autonomy and rights to the new ity than is found in most synodical bodies. It is open question whether that looser kind of organic union uld really satisfy those who are concerned about Lu- ran unity. They would be willing to form a federa- n for the present, letting future developments deter- ne when and how the more solid organic union might attained. A tremendous amount of enthusiasm must built up to make possible a step involving the sur- nder of identity, autonomy, ownership, organizational ucture, and distinctive procedures; nothing less than e ultimate form of organic union would generate such thusiasm. And we are not ready for that.

Considering the degree of inner unity which now ex- s, it seems to me that a federation is justified and could engineered, whereas any kind of organic union that ally goes beyond a federation is not warranted and uld not be engineered. (I use the word "engineered" the sense of getting the mechanical details worked out d necessary action completed, without any unsavory connotations.) Several large synodical bodies are on record as recognizing a sufficient degree of unity to warrant a federation as characterized in this discussion, but not a sufficient degree of unity to warrant organic union. There are several bodies within the American Lutheran Conference which indicate readiness to consider merger, organic union, with one another, but the organic union most of us have in mind when we use the expression is a more inclusive affiliation of synodical bodies. The minor mergers could be effected within the framework of a federation, as piece-meal unification leading up to eventual all-Lutheran organic union. Or it might be preferable to delay these minor mergers while preparing for the large-scale completion of organic union within the scaffolding of the federation. One thing is certain: any effort at organic union now must be limited to two-thirds of Lutheranism in America or less; a federation could be practically all-inclusive, unless arbitrarily rejected. I am convinced that the latter is more beneficial to the ultimate good of Lutheranism. It would give us the many advantages of a closer association of most or all Lutheran bodies in a deliberative body including enough representatives of each to permeate our synodical groups with the progressive unity it would foster. A federation would not require the clashes or compromises on issues of doctrine and practice, perhaps even organizational structure and procedures, which would be inevitable in the effort to achieve organic union forthwith. It would not disrupt the present work of our synodical bodies and set up legal processes which are so time-consuming but are involved in a merger or organic union. It would, presumably, avoid the creation of two large segments of Lutheranism solidly organized against each other with unwholesome results both internally and externally: Instead it would associate all of our larger Lutheran bodies within that type of relative unification which all could approve and which could become instrumental in achieving both a greater unity and a corresponding expression of greater unity in closer association.

Problems

At the risk of some criticism I must say a few words about problems in the way of Lutheran unity and fellowship beyond cooperation. Wishful thinking and escape from realities will not help the process. There is some exaggeration of synodical loyalty, pride, and prejudice which merits the censorious term, "synoditis." There is a persisting nationalism among some which has not been entirely sublimated. There is a difference in attitude and emphasis with regard to doctrine and practice, involving such questions as the inspiration, interpretation, and use of the Scriptures; affiliation with secret orders; relations with non-Lutherans; formulations of our faith; standards of ethics and personal conduct; even with regard to unity and fellowship.

The very impetuosity of some in their demands for "union now" is a problem in working out the right procedures, particularly if efforts are made to force

desired action by sheer pressure. Equally a problem is the lethargy and indifference of many pastors and laymen who feel that we are doing all right as we are and need not be disturbed by efforts to achieve further unity and unification.

The remedy for natural but sinful attitudes which present problems like these must be a spiritual remedy; all of us must subject ourselves to the infallible judgment of God and the sanctifying influence of His Holy Spirit. Not skillful maneuvers within or between synodical bodies, not adroit formulations of resolutions and theses, not pressure movements by one group or another, but honesty, frankness, purity of motives, charity of judgment, and a Christ-like love really permitted to rule our hearts and minds in response to the Spirit's guidance, will provide the solution of our problems as we seek Lutheran unity and unification beyond cooperation.

Procedures

Now a few closing remarks regarding procedures would be in order. Modestly and chiefly for the purpose of debate I would propose the following procedures in the light of actions taken by our respective Lutheran synodical bodies recently and in the light of action proposed for adoption at this convention.

1. A "Free Conference" as inclusive as possible should be held just as soon as necessary preparations can be made, in the spring or fall of 1949. It is probably best that the National Lutheran Council issue the call for such a free conference upon request of participating bodies through their officials; this is within the constitutional rights of the Council; a free conference has been planned for some years but was delayed because of the war.

2. At this free conference the whole subject of Lutheran unity and various patterns of unification should be vigorously studied and definite proposals should be made and considered, with continuing negotiations between bodies as developments seem to warrant. It is the hope of some of us that at this first meeting of a free conference sufficient agreement would be reached to lead to the setting up of a representative committee instructed to draft the constitution of a formal federation which all Lutheran bodies in our country would be invited to join.

3. The summary of deliberations with copies of pa and addresses presented to such a free conference sh be made available for the study of free conference local and regional meetings. We must keep the w body of our constituency moving along as a unit.

4. At the 1950 conventions of our respective synod bodies a report of progress should be submitted, cluding a fairly comprehensive survey of our unities our disunities and what can be done about them, cu nating in specific proposals for the next step, the p cular pattern of closer association deemed advisable, report to come from the representative committee pointed by the free conference (with due deferenc procedures of respective bodies) through the appro committee of each body and with its recommenda as to resultant action.

5. This should lead to the establishment of a fo federation not later than 1952, if that should be pattern most generally acceptable. With the estab ment of a formal federation the free conference coul dispensed with as the cradle of a ship is floated a after it is launched. If it should be impossible to esta a formal federation or inclusive merger for some y the need of a free conference would continue meanw of course.

6. While the formation of a federation would very ly remove the need and urgency of minor merge would not preclude progressive unification of Luthe in America by mergers major or minor but should f tate them and probably culminate in the ultimate m of practically all Lutheran bodies. In the light of mediating associations of Lutherans and of ensuing d opments in the church and in the world, we shou able more accurately to evaluate organic union of al utheran bodies some years hence than we are at pres

We have attempted to outline the purpose, the patt the problems, and the procedures involved in possibi beyond cooperation as we seek to promote Luth unity and unification. It is our hope that your f discussion of the issues raised will be helpful far be what I have been able to bring to you in this presenta Our judgments may differ but all of us, I trust, are mitted to the high endeavor: that all Lutherans be one!

The Basis of Ecumenicity in Lutheran Theology

By Anders Nygren

THROUGHOUT the Lutheran world at present there is manifest a strong will for unity. Wherever we look we see the evidence. In Germany, in India, n America—everywhere we find among Lutherans the ame disposition to work together. Lutherans feel that ney belong together. The Lutheran churches all over ne world have become aware that they have a real nessage to proclaim and a common responsibility to dischargе.

Among those who are particularly interested in the cumenical movement, this new and growing solidarity mong Lutherans is sometimes viewed with considerable oncern. It is sometimes felt that this new Lutheran nity may present difficulties for the wider program of cumenicity. As long as each of the Lutheran Churches vent its own way without being conscious of a special ask to perform, it seemed easier to draw them into the novement embracing all Christianity. Now however, ince they have become conscious of this special place nd have tied themselves together into a unity, it is eared that a united Lutheranism will form a block which ay put up the bars against general ecumenical cooperation. The question is whether this movement among utherans does not constitute a growing spirit of confessionalism which is in essential conflict with the ecuenical idea.

One can say at once that these ideas are completely vithout foundation in fact. There could be real dangers nly if Lutheranism were something different from what t is and if the ecumenical movement were something lifferent from what it is.

At an earlier stage in the ecumenical movement it was ometimes thought that the various Churches must move ut from their respective traditional positions and meet ne another half way,as it were. If they seem to hold arying convictions, each one must give up what is most nacceptable to the others. Each one must surrender omething in order to reach a common result. It must e clear at once for such a conception of ecumenicity, a trong confessional consciousness is indeed a threat. For Church that has become conscious of its special charaer and mission and message will not be disposed to nedge and negotiate.

But as a matter of fact, that is really a caricature of ecumenicity. We shall never reach unity among Chrisians by the route of mutual concessions. The most that could be attained that way would be a syncretistic mass hat would have neither unity nor truth nor power. As Christians we must pray to be delivered from that kind of ecumenicity. Just as we Lutherans cannot give up any of the truth which has been given to us and recognized by us, so we hope that other Christian Churches will hold to their convictions. We are not masters of the truth who can modify it or dispose of it; we are servants of the truth.

On the other hand this does not mean that confessionalism can be played against Christianity. It is a false pre-supposition that is often made when Lutheranism is regarded as a danger to ecumenicity. It grows out of a complete misconception of Lutheranism. Luther did not want to found a new Church. He wanted to restore in its purity the Church which had existed from the days of Christ and the Apostles and he wanted to return to this Church the Gospel which had been so sadly diluted.

In the third paragraph of the Creed, we say: "I believe in the Holy Catholic Church, the Communion of Saints." The unity of the Church is not something that we are to make. It is already in existence, namely, in Jesus Christ, our Lord. He is the Head of His Church, and the Church is His Body. The Church of Christ is not to be found in an individual congregation or church body, but it is spread all over the world, and the word ecumenicity itself means just that. All Christian individuals are members of Christ, and therefore they belong together in a deep inward sense. Christian unity is something that is already present despite all varieties and in all varieties. The unity which we seek is no outward union, it is this inner unity and it is already given to us. We meet one another as members in one and the same body, in the Corpus Christi. God has given to us all one and the same Gospel: "One body, and one Spirit, one Lord, one faith, one baptism, one God and Father of us all." (Ephesians 4:4-6). In this unity which is already present among us lies the promise of all ecumenical work. Without this unity, ecumenicity would be only an outward human organization.

But if this unity is already present, what then are the Confessions? If the Church of Christ is *one,* why is it divided into various denominations? Answer: We all have one and the same Gospel, but we have not all understood it in one and the same way. But it is not a matter of indifference how we understand the Gospel. Only if we take seriously our various confessional attitudes do we take seriously the Gospel itself. Each Confession constitutes a problem for every other Confession, because it raises the question whether the other Confession has understood the Gospel in its deepest sense and

its full content. In the various Churches of the present day there is manifest a new zeal to understand the real meaning of the Gospel, and this is probably the most hopeful aspect of present-day Christianity. But this means that the Confessional questions about the proper understanding of the Gospel have assumed new importance. This is not something we should regret and it certainly does not indicate any danger to the unity of Christianity. On the contrary, it will be of great help in achieving deep and genuine unity. During the coming decades we may expect to witness renewed conversations among the various Confessions, but their purpose will not be to correct one another, but rather to help one another to understand more thoroughly the Gospel.

It is here in this common effort concerning the Gospel and its proper understanding that Lutherans feel we have the right foundation on which to build ecumenical unity. Precisely because the Lutheran Church has its center in the Gospel, it participates in the ecumenical movement, but at the same time it requests that the ecumenical movement shall be orientated by the Gospel.

Otherwise there would be very different ways to approach the ecumenical problem.

Some think that the most important thing is to bring the Churches together into practical cooperation. If they cannot unite in matters of faith and doctrine, at least they can unite in a program of social and political action. The Lutheran Church denies that this is the way to Christian unity. Experience also shows that in fact it is the way to increased separations, if one emphasizes this kind of union where there is no unity either present or in prospect.

Others think that the chief thing is to build up th various Churches in the same way and have them all us the same polity. But here again we see what a risk it to emphasize uniformity when we should leave room f variety. One thinks that the Church should be develope according to the episcopal order, while another thinl that the episcopal order must be avoided in the Churc and that the only proper polity is congregationalist. third favors still another kind of church polity. Ho can we possibly attain unity on this road? Luthera answer: "To the true unity of the Church, it is enoug to agree concerning the doctrine of the Gospel and th administration of the sacraments. Nor is it necessa that human traditions, rites or ceremonies, instituted men, should be everywhere alike," (Confessio Augu tana, Art. 7.)

It is the task of the Lutheran Church to direct ec menical work to the proper focus and at the same tim to emphasize the unity which has been given to us a which we are not called to produce, because the Chur is the Body of Christ and possesses a uniform message the Gospel of Christ. In this way the Lutheran Chur will serve the ecumenical movement in largest measu For if unity is sought at other points, it is only enda gered. But since the Gospel is the true treasure of t Church, and since the message of God's revelation Christ is the Church's primary task, the unity of t Church will grow in the same measure as the Chur sinks itself into this message. Only through the Gos and through the understanding of the Gospel shall find the way to unity among Christians.

The Age Fear Complex of Older Pastor and What Can We Do About It

By Gynther Storaasli

DURING THE PAST SEVEN YEARS, by reason of various army administrative positions held, it was my great privilege to become personally acquainted with some three thousand chaplains of all denominations.

Out of this wide acquaintance with American clergymen has come the conviction that the time has come when something should be done to persuade local congregations of all Protestant and Lutheran denominations to alter their attitude toward older clergymen when considering calling a new pastor. In most congregations the erroneous assumption seems to hold forth that a clergyman who is approaching the 45 year mile post is an "old man" whose effectiveness as a preacher is on the wane and therefore not worthy of consideration for a call. Great numbers of American clergymen who were approaching the 45 year mark did not apply for the chaplaincy during the late war for fear that their age wo work against their receiving a call when the war end

During the post-war period of demobilization th was great anxiety on the part of the older chaplains secure their disharge without delay, lest by staying longer they would jeopardize their chances of be favorably considered for existing vacancies within t denominations. When the more capable chaplains in older age-bracket were urged to stay in the service an indefinite period to help out during the interim re-organizational period of the army the reply was ways the same: "I would like to stay on longer but I getting along in years and it will be increasingly m difficult to get a call because of my age."

When the demobilization of our great war mac was complete the Chief of Chaplains, Department of Army like the chiefs of other branches of the ser

und that his Corps of Chaplains had been depleted far elow the demands required for an efficient and effective naplain coverage in the army.

Knowing the great need for chaplain personnel and ecupying a position where opportunity was ever present help recruit clergymen for recall to extended active du-, I was ever on the alert for good chaplain timber. At this eriod there was no age limit set other than that of the atutory retirement age, and any qualified chaplain ould have been accepted for duty whose age had not eached the three-score mark. But here again I en-ountered the same fears and reactions on the part of ne older war time chaplains, the fear that their age ould prevent them from receiving a call, when even-ually discharged, were they to come back into the mili-ry service for a few more years.

And now when one of my duties as Special Consultant the Bureau of Service to Military Personnel is to ssist in procuring more Lutheran chaplains for the army nd air forces, I run head-on into this same age-fear omplex.

Let no one suppose that this age-fear complex on the art of our "older" clergymen is merely a clergymen's ug-a-boo. It is everything but that. It is a real fear, hich haunts legions of devout, capable, and God-fearing ervants of God.

Just a few weeks ago while on an inspection trip I an into this age-fear complex. A pastor, whom I know ntimately, had been called by another congregation. He as favorably considering the call at the time of my isit. He had done splendid work for some 15 years in is present parish. He was highly regarded by all who new him. It was his reason for considering the new call avorably which impressed me. He said: "I have been ere a long time. I like it and God has blessed my work. But I am no longer young. If a change in parishes is ndicated I had better make the change now. If I do not may not receive another call because I will be conside-ed too old." This pastor was in his late forties.

From my extensive acquaintance with American cler-ymen I have come to the conclusion that there is only ne church, the Roman Catholic, whose clergymen are ot plagued with the fear of oncoming years. While the oman Catholic church has a retirement age for its riests, no priest who is "still warm and breathing" is onsidered too old by his church if there is need for his ervices.

It is not for the writer to say who is primarily to blame or engendering and sustaining this age-fear complex in he hearts and minds of the American Protestant and Lu-heran ministry. But since it is the privilege of most rotestant and Lutheran congregations to determine who hall or shall not be their spiritual shepherds they must ear their share of the blame.

Just why Christian congregations should "despise" lder preachers, merely because they have passed the ge mark where they no longer can be called young, is omewhat of a mystery.

In almost every other profession age and years of ex-perience are assets much to be desired. Government agencies such as the State Department, the U. S. Supreme Court, the Army and Navy, and countless others do not despise age when appointments to high and responsible positions are to be made. The voters of our country when electing their representatives do not allow gray hairs to deter them from sending candidates of their choice to Congress. Likewise the commercial and business worlds are constantly on the alert for seasoned and experienced executives. If a man has what it takes, the element of age is no deterrent factor. But local congregations, whose chief or primary reason for existence is to build up the kingdom of God in the hearts of their membership and to help spread abroad Christ's Gospel of Salvation, for some unknown reason can see little or no advantage in calling a pastor who is seasoned by experience when looking about for a suitable candidate to be the shepherd of their souls.

What is the primary qualification a congregation should seek in a candidate for a call? Isn't it that he preach salvation to his flock and by an impeccable life lead the members onward and upward along God's appointed way? If this be true, is it possible that anyone can be so naive as to believe that a pastor's years of experience would be a serious handicap toward the accomplishment of this most important phase of human endeavor?

A pastor need not grow very old in the Lord's service before he has heard tell of all the advantages which accrue to a congregation which has been so fortunate as to secure a young preacher as its pastor. But the fallacy of this talk about advantages is that it has yet to be proved that an older pastor could not be as advantageous to a congregation as a younger man if given equivalent congregational support.

"We want a young preacher," you hear members of congregations say, "to hold our young people." But how many young people have been held to the church or have been saved by young pastors which could not have been accomplished by an older and more experienced servant of God? Older and more experienced parents are considered better equipped emotionally and more successful in rearing children than the less experienced young parents. By the same token is it not reasonable to suppose that age and long pastoral experience would work the same way in congregations?

The more one ponders upon this peculiar aversion to older pastors on the part of local congregations the more one is moved to wonder on what Biblical grounds a Christian congregation can justify its rejection of or aversion to these older servants of God.

A pastor who has been divinely called into the ministry does not cease being called by God as he grows older. His divine call loses none of its verity and his work none of its effectiveness because of his having passed the age when he is no longer young. God has His ways and means of letting the world know when one of His chosen servants has outlived his usefulness in the active ministry. He does this at times by calling His laborers home to their

eternal rest; or by illness or other physical handicaps; but nowhere do we find any indication that middle-age or beyond disqualifies a preacher in God's sight or causes Him to erase his name from His divine roster of active consecrated, faithful and effective servants.

God in His evaluation of the usefulness and efficacy of His servants looks to the inner man. The outward man means little to Him. He demands of all His chosen servants that they study to show themselves approved unto Him "workmen that need not be ashamed, rightly dividing the word of truth." He finds no fault with them because they are in the older age bracket. Had the age-factor played any part in God's evaluation of the usefulness and ability of His servants of old it is doubtful if many of the books of the Old and the New Testament would have had as their authors the names ascribed to their authorship.

Are we being presumptuous, then, when we suggest to local congregations, who are evaluating a candidate's qualifications for a call, that they take a leaf out of God's book and look to the candidate's inner man first and not his age? Age can be an important factor when considering the purchase of a used car or a horse, but not when calling a shepherd of souls. A pastor should be placed upon a higher plane than that.

If it is a work horse a congregation wants first and foremost, one on whom the members of the congregation can place all the burdens of congregational work and planning so that they can say: "Let the preacher do i then a strong back and great physical energy becom the primary qualification and the question of age c be very important, but if it is a real spiritual leader congregations desire foremost, then the matter of a should be and must remain of minor importance.

In the military service increased responsibilities, high grades, and increased pay follow age as night the d The older the chaplain, the longer and greater his exp riences, the more valuable to the service he is regard This is at it should be. All around efficiency in the mi istry is not something which can be acquired over nig nor in a few short years. It is the result of growth a development seasoned and tempered by practical ex rience. Thus the older pastor by reason of his grea and more diversified experiences is better equipped meet and solve the many problems which confront pastor and his congregation.

There would be little difficulty in filling our Natio Lutheran Council quota of chaplains if candidates extended active duty could be given definite assura by their church superiors (the presidents and distr presidents) that when their task in the army was c pleted they would not be discriminated against beca of their age. Let us remove this age-fear complex fr the hearts and minds of our clergy. How? Not thinking about it but by doing something about it. Thi a matter which is every church member's business a responsibility.

The Essential Function of the Departmen of Practical Theology

By C. C. Madsen

MY DISCOURSE takes its theme from the question, "What is the essential function of the Department of Practical Theology in a Theological Seminary?" In thinking toward some of the answers to this question I am motivated, to a considerable degree, by a sense of personal need. For when a man is installed to a position of service in the Christian Church it is but fitting that he devote some earnest thought to the essential nature of that service. There is, however, an added reason for my desire to consider this matter: the Church which calls a man to a post of service has a right to know what that man considers to be the essence of his task.

An Examination of Relationships

In trying to define a subject we often find it helpful to examine its relationship to other subjects. What is the relationship of the Department of Practical Theology to the other Departments of the Seminary? As is true most theological schools the work of our Seminary organized under five distinct areas of instruction. T of these are the Biblical departments, Old Testament a New Testament. In these areas the primary aim is guide the student into a deeper understanding of history, the content and the interpretation of the sac Scriptures. Another field is the Department of Syste atic Theology which aims to orientate the students in philosophy of religion and enable him to learn, und stand and interpret the doctrines of his own Chu and those of other bodies in Christendom. A fourth partment, the Historical, directs the students as he tra the dealings of God with men, and of man with his low men, in the Church against the setting of wo history down through the ages. As a fruit of these stud the earnest young man preparing for the ministry v have gained a deep measure of wisdom, insight and

ration, all of which are most vital as intellectual and itual equipment for his holy calling.

ut the fact that he has this equipment is not enough. minister of the Gospel of Jesus Christ is called to be okesman, an ambassador, a witness, a leader of other n, a shepherd of his flock. What he has received for self he must be able to communicate effectively to se who look to him for spiritual leadership, enlighten- nt and inspiration. He must have found where are waters of Life and have learned how to draw from m; and he must also be trained and exercised in the nner in which he best may carry this water of Life his thirsting fellow creatures. The essential task of discipline of Practical Theology lies just here: to in a man to be a preacher and a pastor, to be a man o can carry the message to his people, to teach and uld him so he may be a channel through which the ine revelation of the Word of God, the doctrine of Church and the lessons of history may flow as a ansing, healing life-giving stream to his congregation. us the Practical Department may be said to be the id-maiden of the other departments, taking of their hes and their bounties and carrying them out upon fields and highways of life to dispense them unto all o are in need. In other departments of the Theological rriculum the student learns what to preach and what teach — — in the Practical departments he should rn how to preach and how to teach. In other depart- nts he is made acquainted with those doctrines, prin- les and practices which combine to make the rich ritage of his Church — in the Practical courses such Church Administration he receives guidance as to w these may be applied and carried out in the local ish. In the various areas of his studies he is made are of the might, the justice and the love of God, of the lvation which is in Christ and the enlightening gifts of e Holy Spirit — in such courses as Pastoral Ministry is given directions intended to help him effectively to ing these bounties unto his flock in those hours when ey need awakening, consolation, guidance or inspi- tion.

The Pressure of Many Tasks

Having examined briefly the relationships and noted a general way the objectives of studies in Practical eology another question naturally follows: what type courses shall be taught and what methods shall be ployed in seeking to train the future pastor for the fective performance of the practical duties of his mini- ry?

As society becomes more complex and more confused e demands upon the pastor become increasingly merous and varied. He is expected to be an expert in ever-increasing number of fields. Whether it be for tter or for worse, your minister of the Gospel today no longer the simple, humble shepherd leading and eding his flock in public and in private with the Word id the Sacraments. We have come far — too far, we often fear — from these basic foundation stones of the Gospel ministry. Today your pastor is expected to be an active participant and leader in community affairs, civic as well as religous. It is expected, yea demanded, of him that he be a promotor, organizer and administrator of the many projects, campaigns and organizations which have become part of the program of the Church. He must be versed in the skills of publicity, advertising and journalism. He is called upon to know the techniques of the radio broadcasting studio and to be a psychiatrist as well as a pastor in the counseling chamber. Again and again the multitudinous demands of his profession press upon him until he may cry out in longing for the rare privilege of being alone with God and with the souls who hunger for the simple ministry of quietness and love. And amid the pressure of these many tasks and the difficulties of these many new situations he often says reproachfully, "They never taught me how to do this in the Seminary." Sometimes he says it aloud — and sometimes he writes to the Seminary about it.

At the risk of seeming to be unfaithful to my own particular field of teaching, I should like to express a concern and to sound a warning. I warn against the danger of giving way to a loud and insistent demand that our Seminaries give more emphasis and more courses in the field of Practical Theology, even though this must be done by offering less training and fewer courses in Biblical, Doctrinal and Historical Theology. I am not fighting straw men when I express this concern. The voices coming from many areas of Christendom today are clamoring most frequently for more training to meet the practical problems of the minister. A couple of summers ago we heard a veteran Lutheran professor of theology speak somewhat as follows: "For the past 20 years I have received requests from ministers' and from pastors' conferences asking that new courses be added to the Seminary curriculum — and almost without exception the courses requested were in the field of Practical Theology."

What shall we say to these things? First this, that it admittedly is the task of the Seminary to equip its graduates with specific training and techniques, as well as broad guiding principles, in as many areas of the ministry as possible. But, secondly, also this, that it is presumptuous, impossible and unnecessary for the Seminary to claim that it will send forth its graduates with precisely-written prescriptions to meet every problem or a convenient, ready-made "bag of tricks" to fit every life-situation. It is said that life smiles at logic; life will also smile at the classroom, always reminding us that procedures and solutions that seem excellent in the classroom will many a time prove inadequate in the face-to-face demands of the ministry. As concerns theology, the Seminary will not presume to send forth men with glib, memorized sentences to explain all the sacred mysteries of God and the universe; as concerns practice, neither will it deign to send forth men with ready-made formulae to solve all the problems of the administration and life of the congregation.

A Statement as to Principles

From these negations arises a positive conclusion: the essential function of Practical Theology is to provide principles rather than prescriptions, a guiding philosophy of pastoral service rather than a tailored list of techniques. Basically, the primary task is not to teach lessons but to train men. Let it be noted that Paul, the old teacher and pastor, instructs his young pupil, Timothy "Take heed to thyself, and to thy teaching." The emphasis implied in the order of the two admonitions is significant, for the blind cannot lead the blind.

When our Lord taught His followers to go forth as His witnesses, He said comparatively little about methods and techniques they were to use in their ministry. Not because He felt these things were unimportant, but because He knew, as He so emphatically taught, that the tree itself must be good if it is to bring forth good fruits. He was willing to leave the details of service to their judgment; but He expressed deep and continuing concern as to what manner of men they were to be and as to what should be their philosophy of service and their attitudes to their fellow men and their interpretation of divinely-given Truth.

To summarize briefly, we may say that the essential principle of the pastor's service is love. God is love. God so loved the world that He gave his only-begotten Son. The ministry of this Gospel must be rendered as a ministry of love. A love, first of all, that is sensitive to the deeper needs of human soul. The development of this sensitivity is, we earnestly believe, one of the basic aspects of the training of men for their pastoral duties. A man may be skilled in all the arts of his calling, but if he dwells within the walls of a professionalized detachment from his people, his ministry will miss the mark. Andrew Blackwood has a sentence which speaks of the difference between "the heaven-born preacher and the man-made sermonizer." A goodly measure of this difference lies in the sympathetic understanding of the deeper soul-needs of those to whom we minister. Among the many beautiful testimonials to the earthly ministry of our Lord Jesus Christ is the simple statement: "He knew what was in the heart of man." As Paul puts it "if I have all knowledge... but have not love... I am nothing....Love never faileth." The eminent Danish psychiatrist, Dr. H. I. Schou, lecturing to theological students and pastors at the University of Copenhagen a few years ago, turned repeatedly to the picture of the pastor as a sower: the seed is the word of God; the soil is the souls of men; and his constant plea was that the pastors of his country should know the soil as well as the seed.

In our own day, when one half the world is dragging its bruised and broken body off the torn fields of battle while the other half seems preparing for the next conflict, there are countless bewildered, confused, groping souls who are crying out for the ministry of a Christian man with an understanding heart. They are not asking for experts — they are pleading for love. While the head tries to devise programs the heart cries out for pea From the rubble of defeat and the hovels of despair, a also from the gilded flimsy castles of an insecure pr perity, the souls of men are crying today as did the p man at the pool of Bethesda: "I have no one to help m

Leslie Weatherhead of England, one of today's gr physicians of the soul, has put this soul-need dramatica when he pictures the suicide as "the person who, at t dread moment, feels that nobody cares — or that nob cares enough." In a world where men know not h to live and are afraid to die, a ministry of love is nee —the ministry of men who know the One who ca cares enough to go even unto Calvary. For that dee cry of need arising from the soul estranged from G by human sin the expert skills of men have not a s ficient answer. Do you recall the scene where Mach pleads in agony with the doctor for help to release L Macbeth from her soul-torment of sin and guilt? It plea that has many an echo today:

> "Canst thou not minister to a mind diseased,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain,
> And with some sweet oblivious antidote
> Cleanse the bosom of that perilous stuff
> Which weighs upon the heart?"

And to that tragic plea the doctor can only answ "Therein the patient must minister to himself." pastor knows, like Shakespeare's doctor, that he has the skill to free the tortured soul from its burden of forgiven sin. But he will also know that such a s abandoned to itself by a busy indifference or a relig self-righteousness, can only torture itself into ete death. And, above all, the pastor must know that the Gospel of Christ Jesus the Savior, borne on the ness of compassionate love, can save that soul from d ening despair and the death that is everlasting. skills in the pastoral arts are valuable; but though a may have all the art of an orator in the pulpit, all science of the psychologist in the counseling room the skill of the diplomat in the business session—if hath not love, he is nothing. Love never faileth.

Such a love hath not its source in the text-book, no the classroom, nor even in the human heart. A Ch like compassion can dwell only in a Christ-filled s The deeper spirit of the Christian ministry is not spirit of the orator, nor of the adviser, nor of the adm istrator. It is the spirit of the witness. The witness comes back from the presence of God, back from foot of the cross, to declare to his hearers, "This p man cried, and Jehovah heard him and delivered out of all his troubles."

> "I came to Jesus as I was, weary and worn and
> I found in Him a resting-place; and He has made
> glad."

It is important that the theological student know ho prepare a proper sermon outline; but it is far more portant that he be able to stand before his people in

irit of the old apostle Peter, able to say: "for we did t follow cunningly devised fables when we made known you the power and coming of our Lord Jesus Christ, t we were eyewitnesses of His majesty. . . . We were th Him in the holy mountain." The critics of Peter d John found many deficiencies in their training but ney took knowledge of them that they had been with sus." And against the spirit and the power born of at fellowship the enemies had no sufficient weapon. many great lessons in Homiletics one of the finest I ow is summed up in a single sentence by one teacher young ministers who writes, "the preacher must, by e grace of God, develop a great soul—and then put s whole soul into his sermons." In public utterance d in private pastoral ministry the skills and arts will d their effective measure of persuasiveness. But the essage that will convict and lead men to Christ will me most clearly through the man who has himself been under conviction, the conviction by the Holy Spirit of God: conviction of sin and of righteousness and of judgment.

To train for the holy ministry men who are sensitive to the deeper needs of the human soul and men who are confident in the all-sufficiency of Jesus Christ—that is our higher task. Such are men who have dared think seriously about life; men who have themselves tasted, some already quite deeply, life's testings, its tragedies, its victories; men who have seriously and in the humble spirit of the learner sought to improve their art and increase their skill; but who have even more fully been persuaded by prayer, by study and by experience that Christ is the Way, the Truth, and the Life. Such is the task of the Theological Seminary. And to make these truths the first concern of our men and the texture of their ministry is the essential function of the department of Practical Theology.

Report of the Commission on Social Relations

(Detroit, Nov. 11, 1948)

THE CHRISTIAN CHURCH AND THE JEWS

1. The Christian Church is called by God to proclaim e Gospel of Jesus Christ to both Jew and Gentile. We, refore, believe that the Christianization of the Jewish eople is a responsibility that rests also upon the Lueran Church.

2. While recognizing that special witnessing to the ews is necessary, we consider that it is the duty and the rivilege of each Christian in all places where Jews are und to witness to them by word and deed that Christ esus is Lord and Savior of all men, and that He is the romised Messiah of Whom their prophets spoke.

3. We urge all Christians to restudy the ninth, tenth, nd eleventh chapters of Romans and thereby seek to apture the vision of what God will do for the Jewish eople if they turn to Christ in faith, and in that vision ray and labor for the day of its realization.

4. We recognize that the Church of Christ is a unity, fellowship of believers in which "there is no distinction between Jew and Greek: For the same Lord is Lord f all" (Rom.10:12), and this truth, providing us with ne basis for our whole attitude toward even the unregenerate Jew, reminds us of our obligation to love the ews as well as all men for Christ's sake, and our obligation to pattern our own earthly congregations after ne model of the Church of Christ.

5. As followers of Christ we deeply lament the rise f anti-Semitism, the many prevalent manifestations of anti-Semitism in our own land and in other lands, even among Christian people, and the tragic suffering that has followed in its wake. We call upon all Christians to condemn and to renounce every form of discrimination, as in employment and in restrictive covenants, against Jews, both within the Church and without, as a vicious evidence of evil and as a disgrace upon the Name of Christ.

THE CHRISTIAN AND HIS FAMILY LIVING

(Adopted by the Commission on Social Relations, American Lutheran Conference, for presentation at Detroit Meeting of Conference, November 10-12, 1948. Accepted in principle by the Conference, and received for publication.)

A. *The Christian in Courtship*

1. The Christian sees in courtship a socially approved, and in prevailing Western culture a necessary process for individually selecting his own marriage partner.

2. Agreeing that although many influences in society give perverted notions of love, courtship, and marriage, he adheres to God's view of love as a devotion to the welfare of the loved one and God's view of marriage as an honorable, normal estate for the adult, a permanent life-long union of one man and one woman, the normal fruit of which is a harmonious circle of parents and children, all emotionally well-balanced, wholesome, God-revering personalities.

3. Realizing that marriage involves family, social, economic, political, and legal responsibilities as well as personal interests, he seeks the thinking and the counsel of his parents and of other more experienced persons who may be able to guide him, and he takes the matter to his God in prayer.

4. Aware that his marriage partner will be drawn from his circle of associates, he chooses carefully his intimate friends and his companions in work and play, and he is discriminating in his selection of his places and types of work, entertainment, and recreation.

5. Understanding that similarities and harmonies are essential to his happiness in marriage, he normally seeks as a possible marriage partner a person of similar home background, church affiliation, leisure-time interests, and outlook on life.

6. Sensing that emotional attachments and physical infatuation provide only an unstable foundation for a durable marriage, he will use his reasoning powers in evaluating the qualities and characteristics suitable to a marriage partner helpful to him.

7. Knowing that his body and all its members are his only in trust from his Creator and that he is accountable to God for his stewardship of them, he will to the best of ability live a life of chastity, cleanliness, and purity in accord with the will and purpose of God.

8. Appreciating the need for laws and a high standard of social behavior, he will comply with all laws regulating entrance into the married state, will support those who strive for laws adequately protecting the estate of matrimony, and will himself follow the highest standards of behavior lest by his failure to do so he deny his Christian allegiance and encourage others to practice the baser ways of living.

B. *The Christian As Husband or Wife*

As a husband or wife, the Christian:

1. Knows that in the beginning God created male and female, each with a unique and special part to play in the drama of human life, the two sexes being created to complement one another.

2. Appreciates that orderly marriage, bringing together into a life-long union one man and one woman for their mutual strengthening and support, is part of God's order of creation.

3. Recognizes that with marriage his foremost loyalties and attachments transfer from his parents and their home to his own partner in marriage, with whom the task of building a congenial God-revering home will be a mutual obligation, privilege and pleasure.

4. Admits that the equalitarian trend in contemporary society whereby the family is founded especially on the bonds of affection and companionship is in harmony with God's regard for the personality of each human being, and therefore will regard his family as a democratic partnership in which each member participates to the limit of his intellectual and emotional maturity in helping to make decisions which affect the welfare of all members.

5. Agrees that normally the wife will find in her home and family life abundant outlets for her talents, her training, and her creative interests and that only in exceptional or limited circumstances will she seek gainful employment; nor will she engage in excessive diversion at the expense of her home.

6. Respects the individuality, the rights, the talents, the privileges, the contributions, the desires, the needs, the privacy—in short, the personality—of his partner in marriage.

7. Accepts the fact that he owes to his partner a devoted Christian love, which includes such qualities as forbearance, understanding, honesty, loyalty, faithfulness, and mutual sharing and yielding.

8. Understands that marriage, being in God's plan a life-long partnership, requires of him constant growth, changes and adjustments in his own habits, ways of thinking, and every-day relationships, and willingly works unselfishly to bring about a mutually satisfying adjustment to often-times confusing and vexing marital problems.

Points 9, 10 and 11, on Divorce, Marital Relations, and Planned Parenthood referred back to the Commission for presentation and fuller discussion at a later date.

12. Seeks the inner bond of spiritual unity and the Source of Strength for daily Christian living which comes from daily reading and meditating together on God's Word, from regular attendance together at divine services and the communion table, and from sharing similar views on God, man's relation to God, and God's will for man's relations with his fellow men; and he will avoid entering a marriage in which religious differences involving great matters of conscience will prevent his reaching a spiritual harmony with his life's partner in marriage.

C. *The Christian As a Parent*

As a father or mother, the parent of children, the Christian should:

1. Look upon his children as a gift from God, a treasure for which he should regard himself a steward expected to give a personal accounting to God.

2. Accept cheerfully the fact that being a parent brings added obligations and responsibilities, for which he should make the best possible advance preparation in terms of material necessities, mental readiness, knowledge, and understanding.

3. Recognize that being a parent demands a keen understanding of human nature, of the human body and its functioning, of the forces and drives shaping growth and personality even from earliest infancy, and of the vital role of parents in assuring the mental balance and stability of the child.

4. Understand that parenthood involves a full-time responsibility and that excessive absence of either or both parents from the home, whether because of employment, recreation, or participation in church, civic, or social activities, may be harmful to his children, inasmuch as regular and consistent confidence, supervision, care, guidance, and control may be sacrificed.

5. Realize that the child learns through imitation of ers, and that the parent, therefore, being a powerful ucational force, should in his every word, gesture, ac-n, and relationship serve as a pattern after which his ld may properly model his own behavior.

6. Appreciate the importance to the child's mental de-opment and stability of a favorable home environment ich provides him with the material necessities, with ch comforts as may be possible, and with the priceless ets of understanding, sympathetic insight, love and assurance that each child is wanted and will with d's help be assisted through any difficulty, conflict, or ubt.

7. Enforce a consistent, but moderate, discipline to give child an emotional security and to develop a sense of sponsibility, a willingness to accept his share of duties, d a set of consistent and orderly habit patterns, there-giving him the knowledge that the world is an orderly ce which expects each person to accept his own share responsibilities.

8. Provide a sufficient variety of new and different periences to add zest to the child's living and to chal-ge his ingenuity.

9. See each child as a unique, distinct, individual per-nality endowed by his Creator with certain talents and pacities which it is the parent's responsibility to ascer-n and to help develop for the fullest life of the child.

10. Regard as his prime purpose so to train his chil-en that each moves through childhood and adolescence o a normal, balanced, wholesome adulthood, accepting cefully the rightful privileges and the proper obliga-ns of a mature adult.

11. Aim to instill in each child, through such means home devotions, family attendance at Sunday School d church services, and a living example an allegiance the positive truths and goals of the Christian heritage, luding such as a true reverence and love for the Tri-e God, a devoted loyalty to and participation in the rk of the Christian Church, a sense of stewardship verning his every relationship, an intelligent acquaint-ce with and participation in the necessary institutions d organizations of society, and a high regard for the nity and worth of every human being, regardless of ce, nationality, color, or condition in life.

12. Work always in harmony with his partner in par-thood to present a united and common front in every pect of their relations with their children so that they y consistently and to the fullest extent discharge their sponsibilities and realize their opportunities as Chris-n parents.

THE CHRISTIAN AND HIS POLITICAL DUTIES

Adopted by the Commission on Social Relations, Ameri-n Lutheran Conference for presentation at Detroit eeting of Conference, November 10-12, 1948.)

Whereas the members of the Church are also citizens the State and as such receive innumerable temporal d earthly benefits from the State, it is necessary that they follow Christ's injunction to "render unto Caesar the things that are Caesar's."

Just as we insist that the State has no right to interfere in the church's sphere of activity, so must we also remember that the Church has no right to interfere with the policies of the State except when these violate moral principles or the inherent rights of the Church. The Church cannot continue to keep itself free from dictation by the State if it assumes to itself the right to dictate to the State. However, the Church can and should train its members to exert their Christian influence upon the political life of the nation in which they are to play an important role.

1. The Church should constantly remind her members of their right of franchise and urge them to make intelligent use of the same. They should be encouraged to register and to cast their vote in all primary, general and special elections.

2. Congregational members should be urged to exercise discrimination and understanding in voting on issues and candidates, always keeping the total welfare of the community, the state, and the nation at heart.

3. The Church can and should provide and disseminate factual information helpful in guiding congregational members in evaluating the respective merits of candidates and measures.

4. The Church should encourage her members to cooperate with public officials in their efforts to serve the public interests through such means as: assistance in law enforcement; honesty and promptness in paying taxes; cooperation with local officials in expediting their business; participation in public open meetings called to learn representative views on local issues; and the like.

5. Members should attend sessions of town councils, county commissions, school boards, etc., to remind these public representatives that the Christian element is keenly interested in and insistent on the faithful conduct of the public's business.

6. The Christian citizen should commend faithful public employees for services well rendered, whether in puting the public interest above personal or partisan interest, for unusual demonstrations of helpfulness and courtesy above and beyond the line of duty, or for other meritorious work.

7. The Christian citizen should accept service on juries, parole boards, school or library boards, factfinding commissions, town council, county commission, etc., where qualified and requested to serve.

8. The Christian citizen should accept appointive or merit-system positions in public departments, agencies, or institutions, wherein one may serve his fellow men in accord with the guiding light of Christian principles.

9. The Christian citizen should express honest convictions and beliefs on current issues to public officials and representatives, either through written communications or the spoken word.

10. The Christian citizen should obey all laws not contrary to God's will, working for the repeal of laws that

are out of date or anti-Christian, rather than permitting them to continue unobserved on the statute books.

11. The Christian citizen should encourage a discriminating Christian loyalty which seeks the best interests of one's own community, state, and nation without jeopardizing the welfare of any other community, state, or nation, thus contributing to community, state, national and international well-being.

THE CHURCH AND THE ECONOMIC ORDER

(Adopted by the Commission on Social Relations, American Lutheran Conference for presentation at Detroit Meeting of Conference, November 10-12, 1948.)

We concur in and endorse the following statement on "The Church and Economics" formulated by the Committee on Lutheran Social Action of the Ohio District, American Lutheran Church.

The Church and Economics

1. The Church acknowledges that its proper function is not to formulate economic programs but to awaken and enlighten the public conscience on economic issues.

2. The first truth to which the Church must bear witness in the economic sphere is that economic activities stand under the judgment of Christ.

3. The Church recognizes that, because the capitalistic system has been corrupted by greed, acquisitiveness has been unduly stressed and a false standard of economic and social success set up under this system. This greed and its resultant ills the Church condemns.

4. The Church sees in the new totalitarian movements —Nazism, Fascism, Communism—a reaction to the evils of the capitalistic system and a struggle for social justice but at the same time finds a materialistic, atheistic foundation to these new systems. The godlessness of these systems the Church unequivocally rejects, even while "recognizing the Christians in their blindness to the challenging evils of the economic order have been partly responsible for the anti-religious character of these movements."

5. The Church recognizes that Christians have a double duty: "Both to bear witness to their faith within the existing economic order and also to test all economic stitutions" in the light of the revelation of God's will

6. Since the forces of evil against which Christi have to contend are found not only in the hearts of dividuals but in the structure of society, these evils m be combatted on the institutional and the social leve well as on the individual level.

7. "A world point of view must be developed in nomics, and the appropriate institutions developed. such institutions, our own nation must participate for its own welfare and for the common good."

8. The primary responsibility of the Church is to sist on the true relationship of spiritual and econo goods. Man cannot live without bread, and man can live by bread alone. Fellowship with God and fellows in God, with our brethren, is the highest form of hu wealth. To this fellowship the whole economic or must be made subservient.

THE CHURCH AND MODERN CIVILIZATION

We likewise concur in and endorse the following st ment of the Ohio District Committee on "The Chu and Modern Civilization":

1. The Church, viewing the recent history of the wo sees our modern civilization weighed in the balance God and found morally wanting.

2. The Church finds in this lack of moral integrity key to the present plight of man.

3. The Church must therefore boldly declare that "Age of Conflict" has disclosed not so much the ba ruptcy of a political and economic order as the ba ruptcy of a moral order.

4. The Church finds in this analysis of the cur world situation a renewed call to the faithful discha of its God-given task, to-wit:

a. To build up its own members in Christian and life, and to exemplify in its corporate life church a pattern which it may call upon the wo to copy.

b. To redouble its missionary activity and to thereby to extend Christ's gracious rule among n everywhere.

Displaced Persons

Dear Pastor:

May I tell you about Janis Kivisska? His letter says, "Plead for your help to find jobs and a place we could live." He is an Estonian farmer writing from a displaced persons camp in Germany. In his words, "I want to smell the earth again and hear the music of milk hitting the milkpail. My wife and I were driven from our homes and forced to compulsory labours. But we are still young and strong. Our children are young, too. They were born in this camp. They do not know a home."

Janis is coming to America. He and his family waiting at Bremerhaven to embark. They will go North Dakota where through the Lutheran Welfare ciety a home has been found for them.

Within six weeks we believe that Janis Kivisska's c dren will be living in a house instead of one room c crowded barracks. Janis will be farming again while wife builds a home in this North Dakota house.

We have hundreds of letters like the one from Ja I have just returned from Europe where I saw liter

sands of families like his. These people have en- d though destruction surrounded them. In the ds of one, "We have saved our naked lives only, but kept our thirst for freedom."

ney have stamina and courage, longings and fears, s and despairs, jealousies and faith. They are like America needs them and they need America.

hey cannot come unless we find jobs and housing them. The law requires a promise of work at pre- ng wages and hours, and housing that is safe and tary. Neither may they displace an American.

etween 35,000 and 40,000 Lutherans of many different pations are among the displaced persons eligible to grate to the United States. They look to their church help. Dare we fail them?

ill you and your congregation help by locating jobs housing? Will you present the need to your con- gation next Sunday and help them organize a com- ee to recruit jobs and housing? The need is des- ate.

There may be a Lutheran Resettlement committee in your state. If so, a slip containing the name and address of the chairman will be enclosed in this letter. Other states are being organized. If there is no state committee, write this office. Either the state committee or we will send you necessary forms for recording the offers. A sample is enclosed.

Because all men have the right to decent lives; because America and our American Church need these people; because the Church of God ministers to the children of God; because God gave you a heart—help these people—now.

Sincerely yours,

C. E. Krumbholz
Executive Secretary

Cordelia Cox
Acting Resettlement Executive

Chairmen of Resettlement Committees

Mr. H. Luther Bergdall
Lutheran Welfare Council
455 Castro Street
San Francisco 14, California

Dr. Fred'k. A. Smith, Executive Secretary
Lutheran Welfare Council
1371 South Hope Street
Los Angeles 15, California

The Rev. Edgar F. Witte, Executive Director
Lutheran Charities
343 South Dearborn Street
Chicago 4, Illinois

Mr. George Westby, Executive Director
Lutheran Welfare Society
423 Grand Avenue
Des Moines 9, Iowa

The Rev. Leon N. Zahn, Executive Secretary
Inner Mission Society
507 Park Avenue
Baltimore 1, Maryland

Dr. G. Gordon Parker, Secretary
New England Conference
Box 305
Collinsville, Conn.

The Rev. Harry Wolf
Lutheran Charities
484 E. Grand Boulevard
Detroit 7, Michigan

The Rev. Henry J. Whiting
Lutheran Welfare Society
2110 First Avenue South
Minneapolis 4, Minnesota

The Rev. Clarence P. Hall
Lutheran Resettlement Committee
1331 South 17th Street
Lincoln 2, Nebraska

Dr. Ambrose Hering
Lutheran Welfare Council
104 E. 22nd Street
New York 10, N.Y.

Miss Clarisse Clementson
Lutheran Welfare Society
23½ Broadway
Fargo, North Dakota

The Rev. Otto H. Dagefoerde
Lutheran Welfare Service
210 Summit Street
Toledo 4, Ohio

The Rev. Walter Batterman, President
Lutheran Welfare Association
2622 S.E. 12th Avenue
Portland 2, Oregon

The Rev. Elwin A. Miller
Lutheran Inner Mission Society
533 Wabash Building
Pittsburgh 22, Penn.

Dr. G. H. Bechtold, Executive Secretary
Board of Inner Missions
1228 Spruce Street
Philadelphia 7, Penn.

The Rev. Carl B. Caughman
1428 Blanding Street
Columbia 49, South Carolina

Miss Bertha Bragstad
Lutheran Welfare Society
327 S. Duluth Avenue
Sioux Falls, South Dakota

The Rev. Carl Futchs
Lutheran Welfare Association of N.J.
93 Nelson Avenue
Jersey City, N.J.

The Rev. S. G. Widiger, Executive Secretary
Lutheran Children's Friend Society
411 Park
Winfield, Kansas

The Rev. L. O. Gjerde
Lutheran Welfare Society
3005 W. Kilbourn Avenue
Milwaukee 8, Wisconsin

Mr. V. E. Thoren
Lutheran Welfare Society
204 S. 15th Street
Tacoma 2, Washington

The Rev. Donald Bautz
Lutheran Inner Mission Society
1002 11th Street, N.W.
Washington 1, D. C.

Mr. Ross S. Pond
Lutheran Welfare Society
507 E. Travis Street
San Antonio 5, Texas

The Readers' Viewpoint

Sir:

Thank you for publishing the article by A. V. Neve in the December issue of the Outlook.

Yours,

Olaf Lysnes, Minneapolis.

Sir:

Your editorial, "He Dwelt Among Us," is a gem. It should be printed in pamphlet form. I would be willing to buy the first hundred or more.

More power to you in trying to keep our dear church humble and democratic. We need not a lot of high sounding titles, with the usual pomp and parade that goes with it.

The article of Pastor A. V. Neve is indeed frank and informing, but I fear it will not be conducive to a bringing together of the various branches of the Lutheran Church in America.

Fraternally yours,

Wm. N. Emch, Dayton, Ohio.

Sir:

Your editorial in the December issue "He Dwelt Among Us" is most excellent. I shall keep it for future devotional study. The same holds true for your sermon "Christmas is for Children." Thank you. And thanks also for your standpoint on "Bishops." For heaven's sake, none of them! They sound so nice and—are so tempting; but let's keep our American Lutheran Church democratic.

Permit me, however, to offer some criticism anent the article "Distinctive Characteristics of Lutheran Theology" by the Rev. A. V. Neve. When I first saw the title and began reading I was happy to have the opportunity to learn something; and I did learn some things. The well-read author stimulated my thinking and gave me information about a number of men I knew little about. Yet the article is in some respects disappointing. It lacks clearness, and, I'm afraid, misrepresents some persons outside the author's own church body, all of which might confuse easy going minds, bewilder our young pastors, and even jeopardize the cause of Lutheran unity.

First, the matter of developing theology. Sure, this must be, theological thought is life and must grow; but this is *not* research by our *own minds* but the deepening of thought *on the basis of God's revealed truth.* Perhaps the learned author means to say all this, but it is not brought out clearly. Divine truth is, of course, infinite, and our understanding thereof is only in part and we prophesy in part; but our growth is only by *submission* to the Holy Spirit, who will guide us into all truth through the Word, and by our experience in *applying* the Word to life. When our Lo says, "If ye continue in my Word, then are you my disci indeed, and you shall know the truth," and again, "If know these things, happy are ye if ye do them," He gi us the two pivots on which theological development m rest. Dead orthodoxy resulted from failure to live the tru and the disaster of German theology in the last century ca about because learned men sought to present something n some result of their own research, not on the basis of div revelation, but, at best, only in connection with the same

Second, as regards those "fences" behind which some L theran bodies are supposed to have entrenched themselv No doubt there are some that are nothing but prejudi cherished customs and traditions. Thank God if they breaking down. But there are also fences, and not a f that are God-given truths, learned and experienced in fire of tribulation. Those distinctively Lutheran doctrin based on God's Word, must be upheld. They are not th logical opinions but divine revelations. When Jesus t us to watch He surely means these walls of Zion; the cro that we should guard lest it be taken away certainly inclu what God has taught us. Don't be misled by the brillia of Karl Barth or the leveling-off process of the Chris Century or the intellectual stimulus of Theology Today Princeton. Let no one take your crown. Our very fi ness is the best service we can render to our bewilde generation. The same holds true with regard to the alle offense of "hedging in" our theological professors. Certai the greatest scholarship and deepest thinking can come ab within those very hedges. We have had and still have s great men in that respect. One reason why they may have become prominent is their adherence to the "fooli ness" of the Cross of Christ.

And now comes the crux of the matter—Inspirat Please have done with the assertion that we are holding this or that *theory.* We do not offer any *theory* but we accept the fact that "all Scripture is given by inspiration God." We cannot prove this fact to reason—it is above t —but we believe it, the Holy Spirit having convinced through the very Word when we yielded to it and did it, himself having created in us this willingness to yield. M terious, isn't it? Yet I'm naive enough to say that the B is God's revelation to man, yes, the Word of God. No, Lutheran Confessions do not mention the fact of Inspirat not, however, because they were afraid of it as of a hot po but because the authors were devout enough to regard fact as settled with all true Christians. We certainly sho use the Bible as Jesus did the Old Testament. He quote extensively; He often made his point on the basis of a sin word (Matth. 22, 32.45); he said "Scripture cannot be brok Either there is verbal inspiration or none at all. But about those different versions and readings? Don't you lieve that God Almighty possesses enough power and

l versatility to watch over His revelation so that the hun weakness of copyists would be thus overruled that even varying results would express what God wanted? The w Testament quotes freely from the Old, often using the rds of the Septuagint, which varies considerably from accepted Hebrew text; yet these quotations are the Word God. If you will take the time to study somewhat these erent readings and manuscripts, you will see a miracle—niracle of Divine Providence; not one of them affects an icle of faith. We did not first come to an assurance of d's Word when Tischendorf discovered the Sinaiticus on Sinai. And what about those apparent contradictions? afraid they are mostly in our minds. Perhaps the all-e Lord wants them to appear as such in order that we y rest our assurances not on mathematical "quod erat monstrandums" but on *faith*, the evidence of things not n. As for myself, I am just dumb enough and childish ough to continue to say, the Bible is God's Word, despite scorn of the mighty.

Sincerely yours,

H. T. F. Wittrock, Portland, Ore.

I was rather intrigued by your interesting editorial titled: ISHOPS YET!" (OUTLOOK: Dec. 1948), based on an item a report of the convention of the United Lutheran Church herein a pastor said "he favored use of the title archbishop the president of the Church with the presidents of synods be known as bishops."

In rebuttal the editor of the OUTLOOK stated that he oped this never comes to pass, and I do not think it will," d gives the following reasons for his objections:

"In the first place, we do not want bishops over us; we not want to be ruled from above.

"In the second place, we do not believe that our leaders ed to have titles to be recognized at their true values.

"In the third place, it is not more 'churchly' to call our aders bishops."

Shakespeare was right in saying that a rose by any other me would smell as sweet. But he was wrong if he held, the context seems to imply, that there is nothing in a me. Often have we seen a man handicapped through life the name his parents gave him or by the nickname given m by his companions. The character and standing of the eacher in any given age will be at least suggested by the mes or titles given him by his contemporaries. Let us, erefore, give attention to the title of BISHOP. We will nsider it not only for the sake of information about the le itself, but also because the title of the office will throw ich light on the nature and duties of the office.

BISHOP: The Greek word is "episkopos" and means an erseer. The commissioners sent by Athens to superintend r tributary states were called episkopoi. In the Septuagint, e oldest Greek version of the Old Testament, men filling rtain important executive stations were called "episkopoi." (Num. 4:16; 31:14; Ps. 109:8; Isa. 60:17.) Since one of the duties of the pastor of the New Testament church was that of overseeing and superintending its affairs, it was quite natural that one of the titles of the officers should be episkopos. The Anglo-Saxon equivalent for the Greek word is "biscop" (bishop), and it is always so translated in our English Bible (R. V.). It would seem desirable to insert, therefore, a brief statement of the views of leading denominations on this subject.

Broadly speaking, there are three views held: (1) The office of bishop is in direct unbroken apostolic succession and is divinely vested with apostolic power and superior authority. This view is held by Roman Catholics, Greek Catholics, and the High Church element of both the Church of England and the Episcopal Church in this country. They all regard this doctrine as essential to the very existence of the Church. More than once the Episcopalians of this country have thwarted their much advertised desire for organic Christian union by insisting that this doctrine of the episcopacy as they hold it should be made the first plank in the platform.

(2) The office of bishop while superior to other ranks in the ministry is not by apostolic succession nor by scriptural authority exercised as a distinct office, but has come to be so exercised and recognized on the ground of expediency. They regard the "episcopate as desirable and necessary for the well-being of the Church, but in no sense indispensable to its existence." This view is held by the Low Church element in the Church of England and in the Episcopal Church, by Methodists, Moravians, Lutherans, and some other smaller congregations.

(3) There is no such distinct office, but the word bishop, along with that of presbyter, pastor and teacher is used to designate any man set apart formally to the gospel ministry. This view is held by Baptists, Congregationalists, Presbyterians and others. It is not meant that the separate groups classified under (1), (2), and (3), hold exactly the same views. In fact, they do not. But it is believed that the individual congregations in each group are near enough alike to justify the classification proposed above.

Title fever is a very unaccountable and a very infectious disease. The germ is very prolific in Theological Seminary atmospheres. Perhaps the best remedy for it is a mixture in equal parts of religion and common sense. It was said of the late Mrs. J. B. Gambrell that when her distinguished husband received the degree of Doctor, she told him: "The degree of Doctor is like the curl in a pig's tail—somewhat ornamental, but it does not add anything to the weight of the pig." It is the man—what he is and what he can do that counts, and not the source and number of his titles.

"The rank is but the guinea's stamp
The man's the gold for a' that."

Sincerely yours,

John F. Palm,
Member, Commission on
Christian Higher Education,
Augustana Lutheran Church (Synod).

SURVEYING the CONFERENCE

Augustana Synod

E. W. Norling

Board Completes First Decade

The Board of Home Missions of the Augustana Lutheran Church observed its tenth anniversary at the annual meeting held in Minneapolis, Minn., Nov. 29 to Dec. 2. Resolutions recognizing the faithful leadership of Dr. P. O. Bersell, president of the Board, and the efficient work of Dr. S. E. Engstrom, executive director of Home Missions, were adopted.

Drs. Bersell and Engstrom have served in these capacities since the inception of the present organization. A review of the work accomplished during the first decade proves the advisability of combining the resources of the thirteen conferences of the Church in the effort of home Missions.

Board Gears Itself for Lutheran Cooperation

In accordance with the new constitution adopted, the name of the corporation will become the "Board of American Missions of the Augustana Lutheran Church." There is a story told in the adoption of this new name. With a view to closer cooperation among the Lutheran Churches, the Augustana Lutheran Church is using the terminology acceptable to the other General bodies of the Lutheran Church. To substantiate its seriousness, the Board adopted the following resolution: that "A special committee of three members be appointed and authorized to meet with the representatives of other interested Boards of Home Missions, to discuss the matter of pooling of men and resources, and, We further recommend that our Board extend an invitation to representatives of all the other Boards of Home Missions to convene to discuss this cooperative venture." The following resolution calls attention to the fact that the Augustana Lutheran Church is already cooperating with other Lutheran bodies: "We note the progress in eliminating duplicated efforts, as revealed in a study of intersynodical mergers over a 20-year period, in which 13 mergers resulted in Augustana churches, and 39 mergers resulted in other General Body churches." The Augustana Church hereby makes another approach to the Lutheran Church of America to conserve its strength. The urgency of this trend in the National Lutheran Council was expressed many times. Dr. Engstrom keynoted his report as Executive Director with the hope of closer cooperation, if not merging of efforts, between the Churches of the Council. To emphasize this urgency Pastor Engstrom used the verse of Scripture from John 9:4 upon which Bishop Lajos Ordass, Bishop of Hungary, based his farewell sermon before leaving Western Europe to return to Hungary: "We must work the works of him that sent me while it is day: the night cometh, when no man can work." The experiment of cooperation instead of dpulicated efforts has proved its worth in the fields of action entered upon.

New Officers Elected

Officers elected for the year 1949 are: Rev. Melvin Lundeen, Ottumwa, Iowa, president; Mrs. Daniel (Nell E.) Martin, Minneapolis, Minn., vi president; Rev. Everett Norling, Om ha, Nebr., secretary; and Mr. Ot Leonardson, Minneapolis, Minn., trea urer.

United Evangelical

By Paul Nyholm

Trinity Seminary, Blair, Nebrask recently conducted a "Christian Ser ice Seminar" presenting the call to e ter into full-time Christian servic Eighty-one young men and wom took part.

Dana College, Blair, Nebraska. mong the many Christmas activiti

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H. L. Yochum, President

a banquet at which a splendid pro- featured "Danish Christmas." guest was asked to bring a food age to be sent to suffering people Central Europe. Home-made cor- s were sold to pay for added sup- and the mailing.

ofessor Antonio daCruz who last was engaged to teach Spanish re- ly had the joy that his wife and ren received permission to emi- e from Portugal. Two of the chil- are attending Dana. Among the age was a library of ten thousand mes of which many are rare books.

ission work among the Japanese he west coast has been carried on ome time by Pastor D. G. M. Bach, ner missionary to Japan. As the fruit of this mission Mrs. George ai was recently baptized. Her first acts with the Lutheran Church e made while she lived in Minne- is, through kindness shown her by ople belonging to the Missouri od. The important step she has n is now known far and wide ng Californians of Japanese de- t. Many of them are reported to n the verge of a break with their hen beliefs. The baptism was per- ed in the U. E. L. Church in Del California, which has opened its s to Japanese people. Over 12 are lled in the Sunday school, four are bers of the confirmation class.

oreign Missions. Pastor J. M. T. ther, 2628 Sheridan Street, Daven- , Iowa, pioneer missionary of the L.C. to Japan, could in 1948 cele- e the 50th annversary of his ar- l in the land of the Sunrise and of ordination. Dr. Winther is also -known for his books and many cles in various publications, among n The Lutheran Outlook.

ne first Leprosy Congress in free a recommended several mission r colonies. One of these is located Saldoha, Santal, and is served by sionary V. Bagger, former pastor Winnipeg, Canada. One unique g about this colony is the extensive of occupational therapy. Actually than a dozen healthy workers are loyed in the nursing of 400 lepers, y of whom require hospitalization.

wo missionaries from Denmark to na, Anna Bogh Madsen and Dagmar ersen, have during the past year ught stirring messages in many con- gations. They returned in Decem- to Denmark from whence they hope eturn to the mission field, although resent it is occupied by the Russian munists.

colporteur will from January 1, , be engaged by the Pacific Dis- trict. He is Mr. Anton Vammen. Three of his brothers are pastors in the U.E. L.C.

Straws in the wind. A newly-established home mission congregation in Minneapolis has called a pastor from the A.L.C. and is now being served by him. The congregation in Boston has for over a year received service from a U.L.C. pastor. Two congregations have recently called U.L.C. pastors. One of these is located in Edmore, Michigan; the other is the oldest congregation in the Synod, and one of the largest—Emmaus in Racine, Wisconsin. A congregation in Luck, Wisconsin, has called a pastor from the Danish Lutheran Church. On the other hand two U.E.L.C. pastors have within the last 15 months consented to serve E. L.C. churches (in Omaha, Nebraska, and Troy, New York) without giving up their own synodical affiliation. Increasingly synodical lines are being crossed.

Favorite Hymn. It might be possible to characterize the spirit of the various synods by determining what the favor-

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ite hymns are within the various bodies. According to a poll conducted by The Ansgar Lutheran the favorite hymn in the U.E.L.C. is "There Is A Way," a translation of one of Bishop Grundtvig's hymns. Next in order are (2) "I Know, O God"; (3) "What A Friend"; (4) "Rock of Ages"; (5) "O Jesus, in My Heart Instill"; (6) "O Love, That Will Not Let Me Go"; (7) "Oh, Take My Hands"; (8) "A Mighty Fortress"; (9) "Beautiful Saviour"; (10) "My God and I." Numbers 2 and 5 are hymns which have been translated from the Danish.

Lutheran Free Church

Iver Olson

Rev. John A. Peterson, for the past eleven years pastor of the LFC congregation at Rockford, Ill., was installed as pastor of the First Lutheran Church of Columbia Heights, Minneapolis, on December 5. This congregation had formerly been served by Rev. Harold A. Johnson who left last September to assume his duties in his new parish in the state of Washington.

Rev. John R. Ringstad was recently installed as pastor of the Bronx Lutheran Congregation of New York. He had been pastor of the Northwood, N. Dak., parish for ten years.

Three of the seniors at Augsburg Seminary have at the time of this writing accepted pastorates that they will serve after being graduated next spring. They are John Steen to Zahl, North Dakota; Emil Martinson to Pukwama, South Dakota; and Waldemar Framstad to Tacoma, Washington.

Rev. Harold Nydahl of Ortonville, Minn., was stricken with polio about Nov. 15. He has spent four weeks at the University hospital, and has responded to treatment with a slight improvement. He was recently transferred to the Sheltering Arms Hospital.

Dr. Claus Morgan, pastor of the St. Luke Congregation in Minneapolis, had the sorrow of losing his wife on Dec. 12. Mrs. Morgan had been ailing for some time.

Rev. P. K. Lawrence Bueide of Luverne, Minn., conducts a radio service every Sunday morning from station KWOA at Worthington, Minn. Rev. Bueide preaches in both the Norwegian and the English languages in these services. The program is known as "The Voice of Zion."

Rev. John T. Quanbeck, Home Missions Director of the LFC, entertained friends at an open house gathering on Dec. 12. The occasion was his sixtieth birthday anniversary.

Rev. L. O. Tysseland of Swift Current, Sask., Canada has spent about a year travelling in Norway visiting friends and relatives as well as participating in conventions and conferences. He has contributed several articles on his observations in the old country to the Norwegian publication of the LFC, "Folkebladet."

At least two suburban congregations of the Lutheran Free Church are engaged in an extensive church building program. The Oak Grove Lutheran Church of Richfield, a suburb of Minneapolis, organized in 1935, has long ago found its beautiful little church much too small to accommodate the worshippers and the Sunday school youngsters; it is now in the process of building a fine new church. The Richmond Beach congregation in a sub of Seattle is also going ahead with construction of a church and Sun school building. This congregation given assistance by the Board of Ho Missions.

The building of the Library-Scie Hall on the campus of Augsburg C lege and Seminary is progressing isfactorily. Concrete for all floors been poured, and before long the bu ing will be enclosed with brick glass blocks.

Missionary Caleb Quanbeck, on lough from Madagascar, has rece visited the LFC congregations of Canada District in the interests of sions.

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Part 2, "He Arose," has an exercise for seven children. A re sponsive reading using this theme is also used for the opening of the service.

Part 3, "He Lives," tells the significance of the Easter Story in song and recitation. The entire program is woven together with a number of familiar songs and some new solo numbers. A special section of recitations for primary children is included. The candles which were extinguished in Part 1 are re-lit during the second portion of the service.

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Augsburg Theological faculty
ne Board of Home Missions are
oring a two-day Institute on Home
ns and Evangelism at the Sem-
on Feb. 7-8.

is the year designated for re-
asizing evangelism in the LFC.
irector of these special evangel-
efforts, Mr. Abner Batalden, re-
that to date sixteen "workshops"
angelism have been conducted
ghout the districts of the LFC.
have been well attended. The
asis for the month of January is
f-examination—for both individ-
and congregations—in the light
od's Word. The following two
ives have been set by the Com-
on on Evangelism: 1. To deepen
piritual life of the Christians and
courage them and train them for
witnessing for the Lord. 2. To
the unsaved in our congregations
personal experience of salvation,
o invite the unchurched to attend
h with the aim of winning them
hrist.

vangelical Lutheran

Olaf Lysnes

e United Education Appeal with
ev. M. A. Dale as director is now
ll swing. Church officials, repre-
tives of the schools of the synod,
others have presented the cause
rcuit meetings, pastoral confer-
, group meetings, and in local
hes.

other movement that is synod-
is Evangelism. A conference will
eld in Minneapolis on Jan. 19-23.
George Aus of the Luther Theo-
al Seminary, St. Paul, is chairman
e commission on evangelism, and
ev. E. C. Reinertson is the direc-
iving full time to this work. The
for this year's conference is Matt.
38. The theme is "Christ Calls to
er."

e Brotherhood of The Evangelical
eran Church is one organization
is not staffed by the usual list of
sters. All officers and leaders are
members of the Church except
C. E. Johnson, the able executive
tary who spends much time and
gy in the field. The president is
ducator, Dr. C. C. Swain; the na-
l Lutheran Scout director is S. H.
tad; national Boys' Work director,
n M. Ness; and the national Place-
t Service director is Arthur T.
stenson. Mr. Christenson is a St.
College graduate, spent 25 years
ducational work after leaving col-
and now in a recent issue of the
eran Herald he is shown pinning
a Brotherhood Emblem on the coat of Governor Aandahl of North Dakota. Under able and aggressive leadership these branches of lay work in the Church are making marked progress.

Publications

The Rev. Gerald Giving edits three "Sunday school papers," Our Young People, Children's Friend, and Little Folks with circulations of about 50,000, 50,000, and 54,000.

December figures for *The Missionary*, edited by Dr. Andrew S. Burgess, indicate a circulation of about 19,000; for Lutheran Herald, 79,000; Lutheraneren, 5,500; and The Lutheran Teacher, a monthly now edited by Rev. Elmer O. Ellefson, about 20,000.

The 1949 Lutheran Almanac and Year Book is edited by Rev. T. P. Solem. The 1948 book had a distribution of 17,775. Folke-Kalender, the annual almanac in the Norwegian language, is edited by Rev. Olaf Holen. The 1948 book in Norse sold a little over 6,000 copies. Editorial remark: It would be a very healthy thing for the Church at large if all pastors and lay delegates to church conventions diligently studied the make-up or membership of the many boards and committees listed in almanacs and synodical reports.

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not a corporation but a publication house owned and operated by The Evangelical Lutheran Church. From its presses comes a stream of books for church, school, and home. Recent publications include sermon books for Epiphany and Lent. Many pastors have contributed sermons to collections published in the last year or two. Lenten sermons for 1949 are in two volumes, one written by Rev. E. Clifford Nelson, and one by Rev. Arndt Halvorson.

Sunday School at Home and Children's Chapel

"Sunday school at home" reaches children and parents by mail. The work has been growing and the results have been gratifying.

The children's chapel is broadcast from many radio stations in Minnesota, Washington, Montana, Iowa, Oregon, New York, Wisconsin, North Dakota, South Dakota, California, four stations in Alaska, Saskatchewan, and Shanghai, China.

Foreign Missions

Both the year books contain some mighty interesting foreign mission stories in addition to the listing of stations and missionaries. And Editors Jorgensen and Malmin have been running a series of articles written by Dr. Rolf A. Syrdal on the mission fields recently visited by him and Dr. E. M. Hegge in Madagascar and Natal, South Africa.

Our missionaries in Duitama, Colombia, S.A., were withdrawn because of the violent persecution and destruction of property by Roman Catholics who were urged on by their priest.

Gifts

Numerous pastors have received automobiles or money to buy the same, from their parishes. Some have also received salary increases—very many, in fact.

In spite of the high cost of building, numerous churches have been built or remodelled and dedicated; also parsonages.

The St. Olaf College radio station, WCAL, recently received a gift of $10,000 from the estate of the late Albert E. Solem, Viborg, S.D. He had for many years been a regular listener to the Sunday morning sermons.

The Book Mission under the guidance of Rev. M. O. Sumstad is distributing thousands of tracts, pamphlets, and small books. This work was begun in the United Church about 36 years ago, and has reached several hundred thousand people.

The American Bible Society has received some valuable publicity in both official church papers in a number of enlightening and interesting articles. The work itself is fascinating. The program of expansion is challenging.

American Lutheran

Arthur P. Michelfelder

Leadership School at Wartburg

As Wartburg Seminary increases its service to the church and community Lutheran Leadership becomes the example for others to follow. With two seminary faculty members serving as instructors the school completed fourteen hours extending over a period of six weeks, as local National Luth Council churches gathered in the Dubuque Lutheran Leadership Sch

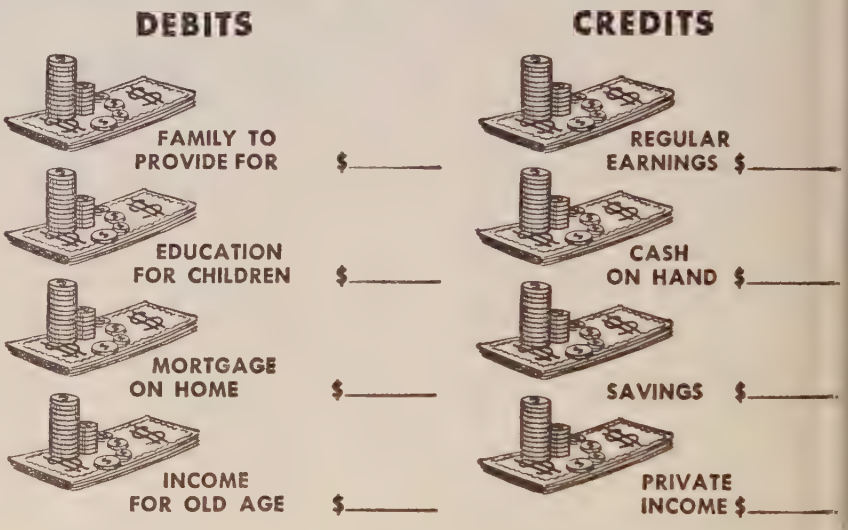
The courses of study, which v open to all Lutherans of the cit any age group, included Sunday Sc Methods, Youth and Personal Relig and the Life of Christ.

Plans are made to continue school in 1949 and thereafter a yearly project.

Capital University Plans New Build

Looking forward to the year of H er Education emphasis in 1950, and Centennial of Capital University, Board of Regents initiated plans three construction projects.

IS YOUR FUTURE "IN THE BLACK"?



Even though your finances are "in the black" now, what about the future? If your family should lose your regular earnings, would there still be enough to balance the credits and the debits? And is your savings program adequate to take care of you and your wife in the years after you have retired?

These are questions every man must answer—how to *protect* his family now, how to *provide* for his old age. The answer can be found in a life insurance policy designed to meet your particular needs. Only life insurance guarantees your family what you *intended* to save, only life insurance gives you an income you can count on for your old age.

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w wing to the Women's Dormi- s greatly needed with an en- enrollment and will contain ac- dations for one hundred and omen students. Another wing already built Schenk Divinity planned to give dormitary rooms ty more seminarians as well as nal classroom and office space. nally a new health and physical ion building.

first two units, for the women e seminarians, are scheduled to pleted by the fall of 1950, the f Capital's Centennial, and the are high to move into the new al Education building by the fall .

he present campus is being used e erection of new buildings play l space for recreational purposes inished. The Board of Regents ized the purchase of two addi- acres of ground opposite the t campus, for further develop-

men's Missionary Federation Gives Gift

heir recent convention held in bus, Ohio, the Women's Mission- deration gave the American Lu- Church a gift to be used for Education, in the sum of one ed thousand dollars. The Board her Education and the Board of es of the church will distribute ft according to the needs on the ses of the Educational institu- A hearty 'thank you' to the n of the Church for their love enerosity from all others in the , among the Man-power, the who will profit directly, and the children who eagerly look d to the day when they too can ally say thank you for this 'gift e.'

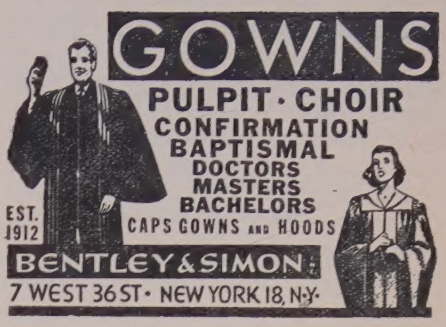
FREEDOM OF SPEECH

I and a Russian soldier in Berlin discussing their respective gov- nts. The GI told the Russian e could go to Washington, knock e White House door, ask Presi- Truman how he was and "then y finger in front of his face and m just what I think of Harry S. n."

the Russian: "I can go to the in, ask to see Generalissimo ask him how he is, wag my in front of his face and also tell st what I think—about Harry S. n."

Lutheran Layman Named to Head American Hospital Association

Northfield, Minn.—Mr. Joseph G. Norby, president of the Board of Trustees of St. Olaf College here, and superintendent of Columbia Hospital at Milwaukee, Wis., has been elected president of the American Hospital Association. The organization consists of 4,100 hospitals and 2,100 individuals in the United States and Canada.



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On the Religious Horizo

EDUCATIONAL FABLES

Martin P. Simon

Suddenly the game was broken up. The firemen hurried into their jackets, jumped to the wagon, or slid down the poles. The fire alarm had sounded. Double alarm. Must be a big fire.

Suddenly the chief appeared, very much at his ease.

"Relax, boys," he said, "it's nothing for us to worry about. Go right back to your game of pinochle."

"Ain't there no fire?" asked one of the men.

"I'll say there is," said the chief, "one of the biggest to hit this town in many a moon. But it's none of our concern. The Methodist church is burning. It's standing in the middle of the block, with wide lawn on both sides, can't possibly endanger surrounding property on a rainy day like this. No use of us going."

"But—but ain't we gonna put out that there church fire?"

The chief smiled the weary smile of one who hates to repeat self-evident information.

"Son, listen, don't you know in this country we have religious freedom? And hain't you never heard of the separation of church and state? In our country religion and government don't mix. The church should not mix in with the government nor the government should not mix into the affairs of the church. Both must be separate, and the separater, the better."

"You mean we aren't even gonna TRY to put this fire out?"

"Certainly not," said the chief. That would be using tax money for the benefit of the church. This fire department is paid for by taxes of believer and unbeliever, Jew, Catholic, Protestant and Atheist. Separation of church and state means you can't take tax money and use it to support the church."

"Well, seems to me though, as long as we are willing to go to the Catholic Church fire, and the Lutheran Church fire, and the Presbyterian Church fire, and the Synagogue fire, or to any fire of any church, and try equally hard to put each one out, that would be fair to all, and good American practice," said the assistant chief.

"That's dangerous doctrine," the chief answered quickly, for he had thought this thing through, and he knew what separation of church and state included. "If it is right to use the tax-supported fire department to save the church for the Methodists, state included. "If it is right to use the tax-supported school buildings to give children a chance to get a religious education. Purty soon it will be right to give bus service to children, no matter if they want a religious education or just a public school education. Then purty soon you'll have the Pope in Washington and America will be Catholic."

"Well, seems to me there must be something wrong about that argument," said one of the firemen who until now had been quiet.

"Hain't nothing wrong about it," the chief shot back. "Going to fight this Methodist fire would be almost as bad as joining the Communists. It would be breaking down the full and complete separation of church and state. It would be the entering wedge."

"Hold on." I thought I heard somebody say, "that's just a story you made up. That never happened."

Maybe not. Or again, maybe yes.

Only it was not the fire department they were arguing about. It was religious education and school buildings they were arguing about. And just as intelligently, at least JUST as intelligently, brother.

Or haven't you been reading the papers?

—American Lutheran.

LUTHERAN CHURCH STATISTICS

Lutheran Churches of the United States and Canada reported a total membership of 5,836,147 persons in 1947, an increase of 163,485 members or 2.9 per cent over the previous year, according to the annual statistical summary compiled by the Division of Public Relations of the National Lutheran Council here.

Confirmed membership increased by 126,158 persons to a grand total of 4,067,279, a gain of 3.2 per cent, as compared to an increase of 63,464 members or 1.6 per cent in 1946.

Distributed among the 16,375 congregations, this would indicate an average accession of 7.7 adult members per local church during the past year, as compared to 3.9 new members each in 1946. Baptized membership rose to an average of ten new members per congregation, an increase of about one-half per cent.

The Council's summary is [illegible] statistics supplied by seventeen bodies and by independent [illegible] tions, covering all Lutherans [illegible] ca. Of the seventeen bodies [illegible] corded gains in membership, [illegible] fered losses, and five showed [illegible] as their figures were taken [illegible] tistics compiled in previous y[illegible]

Baptized membership was [illegible] by the bodies as follows: U[illegible] theran Church, 1,886,397; [illegible] Church—Missouri Synod, [illegible] Evangelical Lutheran Church, [illegible] American Lutheran Church, [illegible] Augustana Lutheran Church, [illegible] Joint Synod of Wisconsin, 32[illegible] theran Free Church, 55,225; U[illegible] angelical Lutheran Church, [illegible] Suomi Synod, 28,465.

Also, Slovak Church, 21,51[illegible] Lutheran Church, 20,146; Finn[illegible] tolic Church, 14,511; Negro [illegible] 14,428; Norwegian Synod, 9,[illegible] pendent Congregations, 7,64[illegible] National Church, 7,448; [illegible] Brethren, 2,757; Eielsen Syn[illegible]

For the third straight year[illegible] est numerical increase was [illegible] the Lutheran Church—Misso[illegible] with a gain of 51,190 baptized[illegible] or 3.4 per cent over 1946. [illegible] major bodies, the Evangelic[illegible] an Church again showed the [illegible] advance on a percentage [illegible] 33,828 additions representing [illegible] 4.8 per cent.

The United Lutheran Chur[illegible] of the bodies, reported an in[illegible] 41,355 members or 2.2 per [illegible] American Lutheran Church, [illegible] 3.5 per cent; the Augustan[illegible] Church, 14,305 or 3.5 per [illegible] United Evangelical Lutheran [illegible] 1,524 or 3.7 per cent; the I[illegible] theran Church, 550 or 2.8 per [illegible] Eielsen Synod, 60 or 4.3 per [illegible] Negro Missions, 1,197 or 9.0[illegible]

Losses were confined to th[illegible] er groups. The Finnish Sui[illegible] showed a decrease of 1,267 [illegible] or 4.3 per cent, the Slovak C[illegible] 1,820 or 7.8 per cent, and the N[illegible] Synod of 45 or 4.8 per cent.

The Finnish Apostolic Chur[illegible] ed no change in members[illegible] figures for the Lutheran Fre[illegible] the Lutheran Brethren, the [illegible] National Church, the Joint [illegible] Wisconsin, and the indepen[illegible] gregations were taken from s[illegible] of previous years.

The number of ordained [illegible] rose to 14,305, an increase o[illegible] 1946. Of these, 10,765, or 78[illegible]

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

evious year, were serving pas- during 1947.
tal of 134 churches were organ- raise the number of congrega- to 16,375, while the total of ing stations dropped to 823, a 149 from 1946.
he field of parish education, the bodies reported a combined in- of 217,657 pupils, or an average er than 13 pupils per local con- ion, for a total of 2,208,618, which per cent higher than in 1946.
e than half this gain was re- by the United Lutheran Church erica, its addition of 129,664 pu- presenting an increase of 18 per ver 1946, to a total enrollment 3,482. The Lutheran Church— ri Synod gained 53,131 pupils, 5 per cent, to an enrollment of 1.
ing the year, 432 congregational s were established, as compared 4 in 1946, for a total of 24,715. of schools increased by 11,028 rs and teachers to a total of 2.
tinuation of a heavy program of var building activity was indi- by the valuation of church prop- which was boosted by $63,973,902, 4 per cent, to a high of $539,909,- Indebtedness increased by $2,013,- or 8.5 per cent, to a total of 6,927.
m 1937 to 1945, the churches re- their debts by thirty-five mil- to a record low of $14,638,023, but pward trend of the past two years pected to continue for some time e congregations seek to improve expand their facilities to meet the nds of the postwar period.
e churches devoted $98,445,429 to expenses, an increase of $14,076,- over 1946, while contributions to ch work at large amounted to 08,559, an increase of $325,751 over previous year. Total expenditures ed $131,942,030, an increase of 10,448 or 12.8 per cent over 1946. repancies in expenditures are due ncomplete reporting of financial es by some church bodies.

—American Lutheran.

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op Stamm Elected d of Federal Council

ncinnati—Bishop John S. Stamm of risburg, Pa., senior bishop of the ngelical United Brethren Church vice-president of the Federal Coun- f Churches, was unanimously elect- president of the Council at its 40th versary convention here.
e succeeds Charles P. Taft, Cincin- lawyer.
he new Council head, a native of Kansas, is president of the Pennsylvania Council of Churches. He is a graduate of the Evangelical Theological Seminary in Naperville, Ill., and the University of Chicago.

After eight years as professor in the Evangelical Theological Seminary, he was elected bishop in 1926, residing in Kansas City until named by the 1934 General Conference of the Evangelical Church to preside over the denomination's Eastern area with headquarters in Harrisburg.

He worked ardently for the union of the Church of the United Brethren in Christ and the Evangelical Church which resulted in 1946 in the establishment of the Evangelical United Brethren denomination.

Unanimously elected as vice-president was Mildred McAfee Horton of New York City. Mrs. Horton, retiring president of Wellesley College and wartime commander of the Waves, is the first woman ever named to this post. She is the wife of Dr. Douglas Horton, minister of the General Council of the Congregational Christian Churches.

W. Glenn Roberts, New Haven, Conn., was reelected recording secretary.

Harper Sibley of Rochester, N.Y., a director of the New York Life Insurance Co. and the Western Union Telegraph Co., was reelected treasurer.

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Special Status of Church An Issue in Liquor Case

Wilkes-Barre, Pa.—A State Superior Court ruling that cost a tavern keeper his liquor license because its issuance was fought by a church located within 300 feet of the establishment is being challenged in a motion for leave to appeal filed recently with the Pennsylvania Supreme Court.

If the tribunal agrees to review the case, one of the issues that will come up is whether or not a church has a "status above and different" from that of an ordinary remonstrant under Pennsylvania's Liquor Control Act because of a specific provision in the statute.

The majority decision of the Superior Court said that it has.

As a result, Dorranceton Methodist church's appeal of a lower court order granting a liquor permit to John Azarewicz in nearby Kingston was sustained, and the cafe's liquor license cancelled.

The jurists held that the lower court, whose order their decision reversed, lacked the right to substitute its discretion for the discretion vested by law in the Liquor Control Board to "either grant or to refuse" the license under the statute in question.

The Superior Court said that "Since the (liquor control) statute provides that the (Pennsylvania Liquor Control) Board may refuse a license for premises within 300 feet of a church, the legislative intent is clear that a church has a direct interest to protect and to be protected, and was given a status above and different from that of a remonstrant.

"It is undoubtedly a party aggrieved by the order of the (Luzerne County) court below. The statute recognizes that it is actuated by considerations in the public interest, and not by motives of individual advantage; and it stands in an entirely different position from that of a mere resident."

Federal Council Adopts Sweeping Human Rights Statement

Cincinnati—A statement on human rights, stressing opposition to a racially-segregated society, was unanimously adopted by the 40th anniversary convention of the Federal Council of Churches here.

It was hailed by delegates as the most complete and specific declaration on the subject ever issued by the Council.

Denouncing "the pattern of segregation" as "unnecessary and undesirable" and a violation of the "gospel of love and human brotherhood," the statement called upon American churches to work for the creation of a non-segregated society "as proof of their sincerity."

Three general categories of "full opportunity" for which Christians should work and which are to apply to all people "regardless of race, color, sex, birth, class or creed," were listed by the Council. These are:

Full opportunity to participate in the economic resources of the community; full opportunity, on a non-segregated basis, to participate in the social and public life of the community; and full opportunity to participate in the political ocmmunity.

The Council said the opportunity to participate in the economic resources of the community included:

(1) The right to a standard of living adequate for the welfare and security of the individual and the family.

(2) The right of every employable person to work under decent conditions and fair compensation, or to engage in an individual enterprise or profession and to be upgraded if character and ability merit it.

(3) The right of all persons to ganize into labor unions, corporate terprises, cooperative ventures and cial actions.

Opportunity to participate in soc and public life, the Council said, cluded: the right to a wholesome l ing space; the right to move wit one's country and to leave and ret to one's country; the right to edu tional and professional training and cultural opportunities.

Also, the right of participation community social services; the right adequate health services; the right the use of transportation on the ba of full equality; and the right to rece equal service from businesses and p sons serving the public, such as sto theatres, hotels and restaurants.

Among the rights included in the portunity to participate in the pol cal community, the Council listed:

The right to vote with alternat choices and by a normal ballot.

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